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J.M.J.D.

Ordained

to the

Sacred Priesthood

JUNE THE FIFTH, 1941

by

The Most Rev. Michael J. Curley, D.D.

Archbishop of Baltimore and Washington

Alfred Augustine Gately
New York, N. Y.

Joseph Bertrand Soeldner
Boston, Mass

Salvatore Albert Rossetti
Philadelphia, Pa.

James Raymond Maloney
New York, N. Y.

Philip Louis McQuillan
Philadelphia, Pa.

John Jordan Reichert
Farmingdale, N. Y.

Martin Dominic Garry
New York, N. Y.

Charles Valerian Lucier
Mattoon, Ill.

Timothy Edward Quinlan
Jersey City, N. J.

John Pius Sullivan
Jersey City, N. J.

Pierre Hyacinth Conway
Forest Hills, N. Y.

Ordained May 25, 1941

by

MOST REV. MICHAEL J. KEYES, S.M., D.D.

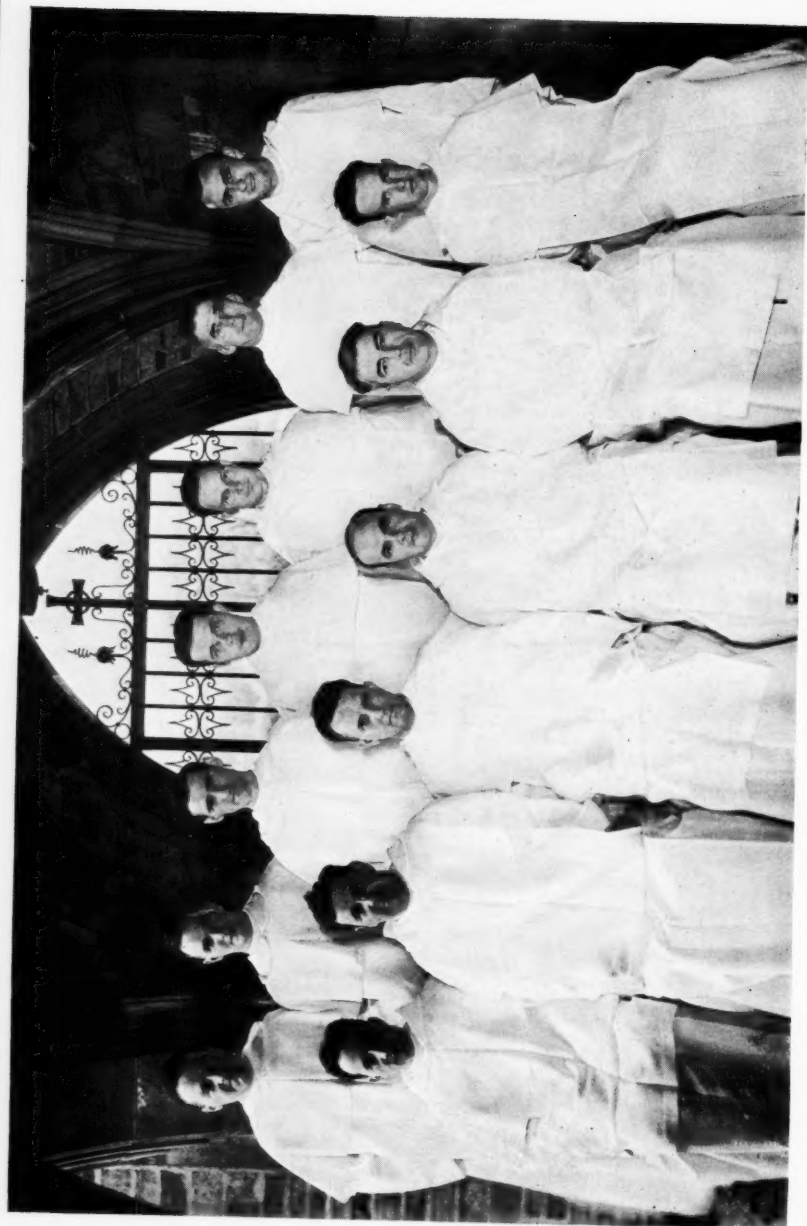
Paul Chrysostom Curran
So. Boston, Mass.

OF THE
ORDER OF PREACHERS
OF THE
PROVINCE OF ST. JOSEPH

The Priest

The priest is, both by vocation and divine commission, the chief apostle and tireless furtherer of the Christian education of youth; in the name of God, the priest blesses Christian marriage and defends its sanctity and indissolubility against the attacks and evasions suggested by cupidity and sensuality. The priest contributes most effectively to the solution, or at least the mitigation, of social conflicts, since he preaches Christian brotherhood, declares to all their mutual obligations of justice and charity, brings peace to hearts embittered by moral and economic hardship, and alike to rich and poor points out the only true riches to which all men both can and should aspire. Finally the priest is the most valorous leader in that crusade of expiation and penance to which We have invited all men of good will. For there is need of reparation for the blasphemies, wickedness and crimes which dishonor humanity today, an age perhaps unparalleled in its need for the mercy and pardon of God. The enemies of the Church themselves well know the vital importance of the priesthood; for against the priesthood in particular, as We have already had to lament, they direct the point of their attacks. It is the priesthood they desire to be rid of; that they may clear the way for the destruction of the Church, which has so often been attempted yet never achieved.

Pope Pius XI—The Catholic Priesthood.



ORDINATION CLASS OF 1941, PROVINCE OF ST. ALBERT

Ordained

to the

Sacred Priesthood

JUNE THE SEVENTH, 1941

by

The Most Rev. Samuel A. Stritch, D.D.

Archbishop of Chicago

Thomas Aquinas Dymek
Skokie, Ill.

Bernard Malvey
Philadelphia, Pa.

Mathias Robinson
Duluth, Minn.

Matthew Cuddy
Philadelphia, Pa.

Philip Pendis
West Quincy, Mass.

Norbert Morgenthaler
Palos Park, Ill.

David Burke
Cedar Grove, N. J.

Damian Smith
Mount Hope, Wis.

Leo Kelly
Chicago, Ill.

Clement Johnston
Youngstown, Ohio

OF THE
ORDER OF PREACHERS
OF THE
PROVINCE OF ST. ALBERT THE GREAT

Thou Art A Priest Forever

"To live in the midst of the world without wishing its pleasures; to be a member of each family, yet belonging to none; to share all sufferings; to penetrate all secrets; to heal all wounds; to go from men to God and offer Him their prayers; to return from God to men to bring pardon and hope; to have a heart of fire for charity and a heart of bronze for chastity; to teach and to pardon, console and bless always—what a glorious life! And it is yours, O Priest of Jesus Christ!"

—Lacordaire.

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No. 2

THE CITY OF MAN



NCE again, in spite of the Scriptural admonition that "unless the Lord build the house, in vain do they labor who build one,"¹ man is trying to usurp the rights of God. No ordinary house is the one contemplated by the new builders; they propose to America and to the world a "New God." In this latest conception of God, the last vestiges of the supernatural are cast aside. The heritage of Western culture is cut off from its anchorage to true Christianity and to Western culture is offered not the *City of God* which so long sustained it but the *City of Man*.

The publisher's blurb presents quite a different aspect: "The signers of this Declaration (*The City of Man*) call upon everyone within the hearing of their voices to throw aside the destruction and disillusion that the events of our day have introduced, and to accept the desperate crisis itself as a vantage point from which the wrongs of the past can be effectively challenged by a living program for democracy in the future. The men and women whose deepest convictions are expressed in this joint manifesto are spokesmen of many cultures and pursuits. They have gravitated together because they know that for the moment the tasks upon which they are individually engaged must give way, and that they must contribute the weapons they possess to the common cause of mankind. Those weapons are formidable, for the authors of *The City of Man* are representative of the highest attainments of the modern mind. . . . Our thinkers are with us in the critical hour. This book is their sword."²

The claim that the signers of this manifesto represent the highest achievements of the modern mind need not be taken too seriously unless the modern mind be the undisciplined faculty of modern phi-

¹ Ps. CXXVI, 1.

² *The City of Man*, Viking Press, N. Y., 1941.

losophy. The most representative scholars of the modern world are the members of the Pontifical Academy of Science. Nevertheless, the signers do represent, by American standards at least, some of the most influential and active writers now enjoying public approval. Herbert Agar is a former Pulitzer Prize winner who has a wide following as a pundit and lecturer. Frank Aydelotte, a former Rhodes scholar, is President of Swarthmore College. Guiseppo Antonio Borge is professor of Italian Literature at the University of Chicago. Ada Louise Comstock is President of Radcliffe College. Christian Gauss is dean at Princeton University. Van Wyck Brooks is a famous literary critic. William Allan Neilson, former President of Smith College, is a Shakespearian scholar of the first rank; Thomas Mann and Lewis Mumford are standard names in the field of the successful novel.

The publisher's notice states the possibility that "their Declaration, which thrusts to the roots of the world's sickness and proposes a cure based upon universal verities rather than on debatable specific strategies, will be as epoch-making a statement for a new democratic era as other great Declarations have been in their times."³ This slender volume is now in its fourth edition and plans are now ready to circulate it on an unprecedented scale. It seems strange that this book has not been more generally recognized as one of the most pernicious and destructive manifestos against Christianity since the days when an angry friar posted his theses on the church-door in Wittenburg. Indeed there is hardly an historical precedent by which this new creed could be paralleled, so complete is its break with the Christian past of Divine revelation. The paganism of this creed would leave Christianity a heap of ruins. The religious apathy of the American people may well act as a check to this new movement but whatever the effect, the signers of this Declaration have hitched religion in all its forms to the star of democracy. This new creed would send forth the Spirit and renew the face of the earth, not by the divinely instituted means left us by Jesus Christ, but by, through, and for man alone. *The City of Man* seeks to answer the oft-proposed question—Will Men be like Gods?—in a new way; it replies with a resounding affirmative—one so strong that it drowns out God's answer as contained in the lights of reason and faith. This new city will truly be the city of man but in it there will be no place for Christ, His Sacraments or His Church.

The general tone of the manifesto is ostensibly Christian but the

³ *ibid loc. cit.*

mask of pretense is thrown off in many places. The demand for "love of the brethren" and "service in brotherhood" are Christian realities which these signers cleverly pervert to their own purposes. The two following excerpts prove conclusively the anti-religious and anti-Christian motif of the Declaration: "The legacies of Greece and Palestine contribute almost equally to this creed. Passages from Plato foreshadow it. Tenets from the Lord's Prayer still sound and will ever sound adequate to it: 'Thy Kingdom come. Thy will be done on earth as it is in heaven.' . . . Therefore sophisticated sham and frivolous irony must vanish as we dare pronounce again the prayer—and now the battlecry—*'Thy kingdom come.'* For any religion or doctrine cloaking injustice and misery on earth under the promise of some transcendent bliss to come, deserves the scorn of Marx, who called them *'the opium of the people.'*" (italics inserted)⁴ The rôle of existing churches is thus described: "Old cults, developed and crystallized over the centuries, will have the honorable protection of democracy. But no Church, however powerful or far-spreading, can be officially acknowledged as a religion of the State and no church can be granted primacy or privileges above the other churches. Indeed, the desire for such a place of privilege or pre-eminence on the part of any Church would be a measure of its inadequacy to the fundamental principle of democracy. The separation of Church and State is and remains the base from which arises the supremacy of world-humanism and world-democracy—the catholicity of the common creed, which embraces and interprets every lesser faith." (italics inserted)⁵

The Declaration is the first of three sections in the book; following it are a series of "proposals"; a "note" explains the origins of both the manifesto itself and the four "proposals" that follow it. For the sake of clarity, it seems better to consider first the history of the Declaration before analyzing its contents.

Two years of preliminary work preceded the major document. An exchange of ideas by a small group of friends in the autumn of 1938 soon after what they are pleased to term "the surrender" in Munich and the "dismemberment" of Czechoslovakia. These conferences were extended throughout that winter and the early spring of the following year. In May 1939, three months prior to the outbreak of the second World War, a *First Memorandum*, summarizing the motives and intentions of this first group, was drawn up. In it, the dismal state of the Old World is pointed out, together with the

⁴ *City of Man*, Viking Press, N. Y., 1941. P. 49.

⁵ *op. cit.* p. 46.

apparent hopelessness of victory either by "appeasement" or by force of arms. The signers would have us believe that America's "destiny" cannot consist in the gratifying delusion of aloofness: "It is common knowledge at last that we live on the same planet under the same constellation of destiny and that no ocean is now broad and silent enough to keep us away from unwanted entanglements and undesired contagions."⁶ They point out the causes of the world-crisis thus: "Much of what has happened in the past twenty years is due to the action of a misled intelligentsia. It is the intellectual more than any other class that has done and undone things in Russia as in Italy and Germany. The assumption does not seem unwarranted that a well-directed intelligentsia could make up in the future for the misdeeds of the past. It becomes imperative at any rate to offer to the intellectual elite an opportunity to give evidence of its ability to mix in the affairs of the world, to be considered as one among the elements of leadership."⁷

A "Committee on Europe," composed of a small number of the "most prominent intellectual and political exiles from Europe and a majority of American thinkers and scientists," was instituted "to be free of any allegiance except to truth and of any obedience except to the laws of this country."

The aims of this committee were further clarified in a *Letter of Invitation*, dated March 28, 1940, whose views did not differ substantially from the hopes and fears expressed in the memorandum. This letter of Invitation bore the signatures of G. A. Borgese, Robert M. Hutchins, Thomas Mann, Lewis Mumford, William A. Neilson and Reinhold Niebuhr. Thirteen persons attended the first meeting which took place at Atlantic City and extended from May 24th to 26th, 1940. Five other conferences followed, in which such topics as war and peace, the redefinition of democracy, education, religion and economic reform were discussed. William A. Neilson was elected Chairman, to be assisted by an executive board composed of Herbert Agar, W. Y. Elliott, Lewis Mumford and G. A. Borgese as Secretary. The Declaration was at last approved by the group and was endorsed by the seventeen signers whose names appear on page 73, (from which the name of President Hutchins is absent, although he had participated in the preliminary activities of the Committee).

The Declaration as finally drawn presents a vivid and penetrating analysis of what the signers call "the death-agony" of the Old World, which is promised "a peace more terrible than the war it now

⁶ *op. cit.* p. 99.

⁷ *op. cit.* p. 102.

endures." "England, where modern man first rose to his dignity," (so the signers proclaim) "still holds out in tragic valor—a bastion in flames. But not even her survival in heroic self-defense would be adequate, without outside help, to the task of reshaping a world, and the alternative of defeat has been ominously intimated by her Premier himself (Mr. Churchill) 'until,' he said, 'in God's good time, the New World, with all its power and might, sets forth to the liberation and rescue of the Old.'"⁸ The signers assure us that the Nazi victory is not explicable in terms of mere technological superiority—it is more the result of burning faith and conviction. The Declaration contrasts "the compactness of their (Nazi) religion of darkness" with "the dim Hamlet-like glow which the rulers of France and England offered." "The blindness of their (France and England) diplomacy and the helplessness of their strategy were the external symptoms of a decay of the soul . . . Military defeat was the outcome of moral abdication."⁹

Leaving the European scene, the signers discover that the same virus has entered the American blood-stream and continues to poison its very life. Our American Democracy, they would have us believe, has given us only millions of gadgets that have made "life and liberty comfortable." They admit that American education has been hopelessly adrift in a relativism that doubted all values; American scientists have degraded science into a formula whose mechanism shirked all spiritual issues. To these signers, "The doom of the Old World will be our own doom unless we take a last stand. There is only one defense. Unless our world is to die, 'self-slain on its own strange altar,' we must renew the faith and hope that once made us strong."¹⁰

There is no doubt in the minds of the signers as to the responsibility for this state of affairs; it rests chiefly upon the "intellectuals." "None of us, or of our contemporaries," they admit, "can escape some share of the blame, for we all have to some extent accepted this culture and immersed ourselves in it. This recognition of guilt must pave the way, not to maudlin regrets, but to immediate atonement."¹¹ They accept this present peril as an "ordeal by tyranny" . . . To this expiation by tyranny . . . we oppose the ancient dream of man, which we deem imperishable. In an era of Apocalypse, we call for a Millenium."¹²

⁸ *op. cit.* p. 13.

⁹ *op. cit.* p. 16.

¹⁰ *op. cit.* p. 18.

¹¹ *op. cit.* p. 19.

¹² *op. cit.* pp. 19-20.

They are convinced that universal peace must be a pre-requisite to this so-called Millenium. The alleged "inevitability of slaughter and arson" need not be identified with the necessity for change and conflict. In their opinion, "Far from being the most shining light of life as proclaimed by the totalitarian voices of destruction, war is chaos and horror."¹³ The first step, they are certain, must be the outlawry of war through a universal peace which must not be confused with a "parasitic pacifism that even now shelters Trojan horses and parachute columns." Added to this is the signers' conviction that this universal peace cannot be the outcome of subtle bargaining in the clearing houses of secret diplomacy backed by standing armies—nor can it be achieved by half-hearted ententes nor by structures like the League of Nations. They offer the solution of universal peace through one law and one government. Such answers as a federated Europe are dismissed as a "deceptive scheme" for they are convinced that "Europe without Britain is no Europe. It is Germany with fringes; and Europe with Britain and the nations of the British Commonwealth is already the world."¹⁴

Thus runs the first part of the Declaration which should give some inkling as to the insidious type of rhetorician with whom we are dealing. Other critics have pointed out the many evils of American culture, the necessity for reform and the responsibilities of government to promote and conserve peace. Catholic doctrine has always offered us the remedy of Christ's peace which will lead us to the City of God, if only we "taste and see how sweet is the Lord."¹⁵ Under the seductive guise of virtuous aspirations towards justice and love, natural to man even apart from his elevation to the supernatural order of grace, these signers propose for our worship a totally different end—one to be attained in this world, through "service in brotherhood."

The second section of this manifesto pleads for a new definition of democracy. It asks that this oft-abused term take on a new significance—one that is divorced from *laissez-faire* liberalism and private objectives—one that will be completely integrated in a "purposive organism." Henceforth, the signers declare, Democracy must be conceived of as "*nothing more or less than humanism in theocracy and rational theocracy in universal humanism; it (Democracy) is the plenitude of heart-service to a highest religion embodying the essence*

¹³ *op. cit.* p. 21.

¹⁴ *op. cit.* pp. 23-24.

¹⁵ Ps. XXXIII, 8.

of all higher religions."¹⁶ (italics inserted) These signers adapt the totalitarian formula "everything within the state, nothing against the State, nothing outside the State" to the uses of Democracy and humanity by the formula, "Democracy teaches that everything must be within humanity, nothing against humanity, nothing outside humanity. The dictatorship of humanity, on the basis of a law for the protection of human dignity, is the only rule from which we may hope for life for ourselves and resurrection for the nations that have fallen."¹⁷

This new Democracy and its concept of liberty, they maintain, can never include within itself the power to destroy itself. Liberty is not given to the murderer and the arsonist and from this analogy they conclude that no liberty can be granted to whosoever and whatsoever threaten the "divine spirit" in man and above man. Modern tempters can cite Sacred Scripture with the same facility as of old: "This is . . . the spirit which Christ called the Holy Ghost. In its ultimate sacredness, He set a limit to all tolerance and charity 'Wherefore I say to you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.'"¹⁸ They then affirm that "the spirit of the New Testament" in which most of us believe (President Roosevelt's words cited on page 35), is identical with this new religion of the Holy Ghost.

"This universal religion, harbored in the best minds of our age," they aver, "must be the hymn of democracy militant and triumphant." Its substance has ripened out of whatever rose highest in man's speculations and hopes. To it the saints and sages of all ages have contributed. To it Israel, Greece, classical Rome, the Catholic Church, the Renaissance and our own American Revolution have offered their part. "*In each and all of these particular systems there are humanity and redemption. Each and all of them are comprehended under the all-embracing religion of the Spirit.*"¹⁹ (italics inserted) They then hasten to add that all of these creeds were only partial affirmations—none of them reached the true universality of the religion of the Spirit. They reject Judaism as a failure because in their eyes Israel "was overcome by the sterility of its unshakable conservatism and by the racial stubbornness which severed the orthodox

¹⁶ *The City of Man*, p. 33.

¹⁷ *op. cit.* p. 34.

¹⁸ *op. cit.* p. 35.

¹⁹ *op. cit.* pp. 37-38.

Jew from *Jesus the highest of the Jewish prophets*."²⁰ (italics inserted) Nor does the Roman Church fare any better in their opinion, although they do admit its rôle in piloting man through the Dark Ages but, they hasten to add, "its catholicity was severely curtailed by its constant temptation to commit the basic error of identifying the Church as a temporal kingdom with the Kingdom of God of Christian and prophetic expectation." This "error" invests what they term the sociologically relative architecture of the Church with an "unwarranted" aura of holiness.²¹ Then follows the cloven-hooved play on prejudice: "Freedom-loving, justice-loving Catholics, here as well as in Latin-American republics and wherever else they can awaken to the examples bequeathed to them by braver ages, will see to it some day that humility in faith will no longer be the lure to servility in politics and that allegiance to the City of God be disentangled from bondage to Vatican City as a foreign potentate in feud or trade with other potentates."²²

Other creeds are equally condemned by the signers for their "sectarianism and theological trivialities." This is their interpretation of the rôle played by Lutheranism in Germany: "When the hour of reckoning came and the orthodox Lutherans in Germany hastened to grovel before Hitler, the liberal Protestant Churches in the democratic world either shrank in solitary protests unheeded by the estranged masses or supported a doctrinaire pacifism willing to accept slavery and call it peace, and watered Christian charity, which is a fighting one, down to the Quaker's entreaty to extend 'love even to Hitler'—Christ's life to the Antichrist."²³

The manifesto then summarizes: "Democracy, in the catholicity of its language, interprets and justifies the separate creeds as its own vernaculars. *It follows then, that none of these vernaculars, however venerable and lovable, and whatever their right to citizenship, can take the place of the universal language that expresses the common belief of man. The latter explains and annexes all dogmas as symbols; the churches, in the fetters of literalism, anathematize as heresy and error the symbolical meaning that is dogma's inmost truth.*"²⁴ (italics inserted)

The foregoing, is, in substance, the new creed which "our leading writers and best minds" would offer us as a panacea for world-ills. In it the stern discipline of sacrifice, service in the brotherhood of

²⁰ *op. cit.* p. 40.

²¹ *op. cit.* pp. 40-41.

²² *op. cit.* p. 43.

²³ *op. cit.* p. 44.

²⁴ *op. cit.* p. 45.

man, ambiguous references to Christian concepts and ideals are so cleverly interwoven with pure naturalism that the unsuspecting reader might be tempted to give his approval without serious analysis of the principles involved and the conclusions that necessarily flow from them.

Any document so lacking in practicality that it demands that all individual aims be subjected to the court of the all-embracing Demos is sheer nonsense. Yet the very tone of purported idealism that runs through the Declaration may mislead the unwary whose dissatisfaction with the present state of the world inclines them to snatch at any straw. From a pragmatic point-of-view, only a wistful thinker would stake his all on the certainty of an Axis defeat; present events would seem to indicate at least the possibility of the reverse. Even assuming that the hope of British victory is well-founded, a peace like that of Versailles would, within another generation, see the old struggle renewed. As for "universal and total democracy" being the new leaven of a completely altruistic society, that is more fanciful than real. If Great Britain be a democracy, if the Balkans be democracies as well as China and Russia, then indeed, Democracy stands in need of redefinition.

It is really pitiful to witness the spectacle of our so-called "best minds" wandering so helplessly in the fog of error. The full harvest of American education is now being reaped in a bumper-crop of absurdities. The signers of the manifesto humbly strike their breasts and acknowledge the errors of the relativistic education which they now seek to propagate; they lament the degradation of science into a mechanistic shibboleth of gadgets that has shirked all spiritual issues. Yet the supreme spiritual issue in their minds is humanity and not the God that reason demonstrates and supernatural faith lovingly obeys. Their supposedly-abandoned relativity rises to proclaim that all religions, pagan and otherwise, are equally good as long as they are content to remain symbols of the new humanity. They set but two restrictions to their endeavors to solve world problems: allegiance to truth and obedience to the sovereignty of the United States of America. On both scores they have deceived themselves. How can American political freedom be conserved in a super-State such as the one advocated in this manifesto? The signers clearly affirm that "Europe with Britain is already the world."²⁸ They are quick to decry the League of Nations as an impractical dream of Woodrow Wilson whom they term "the last prophet of the Old Testa-

²⁸ cf. note 14.

ment era of American Democracy." Yet in its place they propose a "Nation of Man embodied in a Universal State, the State of States." There will also be a President of Mankind, presiding over a Universal Parliament, a practical gesture if there ever was one. This is almost as naive as the utter disregard for the historical hatreds that have burned in Europe since history began.

Yet by far more important than the evident impracticality of these proposals by our "leaders" is the explicit revolt against reason and revelation that is contained in this otherwise dreamy document. All serious-minded persons realize the gravity of the present situation and the tremendous issues involved and most of us are grateful for the many liberties which our way of life *guarantees*. This word guarantee is most important. The rights to life, to the fullness of the earth and to worship God according to right reason and faith, do not have their source in civil government, democratic or otherwise. That form of government is good, better or best in the measure that it fosters and protects these God-given rights and duties. These are objective principles flowing from the natural law and do not in any way depend for their validity upon the success or failure of mercantile England's attempt to cope with modern Blitz technique. Reason revolts against the dictum that man's soul is not destined to live forever. Any philosophy of life that does not offer man the hope of and the means of attaining some transcendent bliss to come denies not only its name but its reality. Rational humanism in the best sense of these abused terms has always bound man to the unfailing source of his being and has always implied some relation of service to Him. "Universal and total" democracy as propounded by these signers offers man a serfdom not far removed from the totalitarianism it so bitterly decries.

Christians will reject the substitution of man for the God-man. This dismissal of Christ's Divinity, His Church and His Sacraments, together with the blasphemous identification of the Third Person of the Most Blessed Trinity with the cult of humanity strike at the very bases of true freedom and the Christian life. These signers would take from our lives the joys of Christmas and Easter and in their place give us the President of Mankind's birthday. The City of Man is indeed a weak edifice, built with hands—an infinite distance removed from the true City of God of Christian aspirations which is "the new Jerusalem, prepared like a bride for her husband."²⁶

²⁶ *Apoc. St. John. XXI 2.*

ST. THOMAS, EDUCATOR

BERTRAND MAHONEY, O.P.



WE KNOW Thomas as the saint who, after Dominic, is the Preacher's ideal; as the prince of theologians; as the patron of scholars. He has been called the Apostle of the Modern Age. We shall attempt to show him as the Apostle of Education. Not, God forbid, of that education known as "progressive," but rather as the champion of the *pedagogia perennis*, as he is of the *philosophia perennis*. Jacques Maritain has sounded the call for a return of the part of the modern pedagogues to the principles of Thomas Aquinas:

"St. Thomas . . . is the only thinker who has formulated a perfectly correct idea of human nature, which is the central factor in education. His is the only theory which draws a clear distinction between the natural and supernatural orders, while pointing out their essential accord. . . . It is the only theory that establishes the primacy of the intellect in the order of substance and speculative knowledge."¹

It is our intention to show that Thomas has phrased not only the general principles, but immediately applicable ones of education and the manner of teaching. A teacher for twenty-three years, it is only to be expected that in his work we may find some mention of teaching method.

Just what is education? The definitions of modern thinkers are vague and rather verbose, strongly tinged with naturalism. Man is self-sufficient, and pragmatism is the only criterion of truth and morality. Pius XI has phrased the Christian concept of education briefly as "the fulfillment of capacities."² Accepting this definition, we may distinguish three types of capacities, three ends of education: physical, intellectual and moral, of which the last two are the principal concern of the teacher.

In the light of this distinction of ends, we may next ask how is education to be referred to the body of human knowledge; how is it to be fitted to the frame of science? Is it, as many modern writers on the subject think, an autonomous science? Sciences are specified by their formal objects. With its twofold end, education

¹ Introd. to de Hoevre's *Philosophy of Education*, quoted by Fitzpatrick in *Reading in the Philosophy of Education*.

² Encyclical on *Christian Education*.

has a twofold object. It must, therefore, borrow its principles from higher sciences, from psychology, and ethics or moral theology. In our discussion of Thomas as an educator, we shall limit ourselves to the intellectual aspects of his principles.

The Thomistic philosophy of man sees him related to God as to his first cause and ultimate end. In the order of nature he is a rational animal, a creature possessed of an intellect capable of knowing essences abstractly and, in consequence, possessed as well of a spiritual, appetitive faculty. Man's knowledge begins with sensation. In virtue of the abstractive power of his intellect, he is capable of drawing from his sensitively-acquired knowledge essential ideas.

With this hasty glance at the background of knowledge, we come to the immediate problem. As the pupil is the subject of education, it will be well to see what St. Thomas teaches as to his place in the scheme. It is first established that the pupil is capable of knowledge, indeed that in his knowledge of first principles are contained the seeds of all future learning: "There exist in us certain potentialities of knowledge; namely the first concepts of the intellect which are immediately known . . . as axioms . . . or beings. . . . From these universal principles all principles follow as from germinal capacities."³ By reason of this knowledge of first principles the pupil knows potentially particular truths and principles which he is to acquire through instruction. The potency the student possesses is not merely passive but active. That is to say, his intellectual apprehension of essences, his faculty of discursive reasoning, will lead from the more universal to the particular, from first principles to conclusions, when it is stimulated by the instruction of the teacher.

How then is this potency to acquiring knowledge to be made actual? How is this ability to know to be brought to full fruit of knowledge? It is the rôle of the teacher to help the intellectual power of the pupil to attain to the conclusions. This is done as the teacher speaks, presenting symbols, words of intelligible content to the pupil: "The teacher proposes to another by means of symbols the discursive process which he himself goes through by natural reason, and thus the natural reason of the pupil come to cognition of the unknown through the aid of what is proposed to him."⁴

We see here the burden of the disciple for Thomas. Knowledge is not poured into him as water into a glass. There is no room in

³ QQ. Disp. *De Veritate*, Q. XI, a. 1. in corp. This and the subsequent English translations from *De Veritate* are taken from *The Philosophy of Teaching of St. Thomas Aquinas*, Mayer (Milwaukee, 1929).

⁴ *De. Ver. loc. cit.*

Thomas' pedagogy for the lecture as described by a cynical educator today: "That process whereby the teacher's notes become the student's notes without passing through the mind of either." The teacher may strike the match, he cannot make the light in the mind of the disciple. No—the student's is an active, not a passive potency to knowledge. In the last analysis he must use his God-given wit if he is to know.⁵

It seems then that a teacher is not necessary at all. The principal cause of knowledge is the intellectual light of the pupil; therefore, a teacher is superfluous. St. Thomas points out that a man can come to the knowledge of things unknown through the natural light of his intellect. We find however, two kinds of agents in nature: those which cause the whole of their effects and those which cause only part. The potency to know in man is an agent of the second sort. Education or teaching, strictly so called, implies a perfect knowledge in the master as in a mover, an obvious impossibility in the process of self-acquired knowledge.⁶

Education, then, is bi-lateral. As no man may be his own instructor a teacher is necessary. First and foremost the teacher must be in complete command of his subject. Since he is a true cause, (though an extrinsic one) of knowledge in the pupil, he moves the pupil from potency to actual knowledge.⁷ It is a familiar postulate that one thing may effect another only in so far as it is itself in act. The teacher's task is to guide the mind of the student from the first principle intuitively known, the "germinal ideas," to the full fruit of knowledge and to apply those principles to the body of observed facts. This guidance may not be arbitrary, may not content itself with overwhelming the student with a mass of erudition and opinion, but must proceed as the nature of the human intellect itself requires: "The process of reason in one who arrives at the cognition of an unknown, i.e., in the process of learning apart from the teacher, is the application of general, self-evident principles to definite matters, and proceeding from them to others . . . the teacher proposes to another the discursive process which he himself goes through by natural reason."⁸

So much for the general problem of the teacher. St. Thomas indicates as well the particular method that must be followed in instruction. The student must know something. This statement is

⁵ *Summa Theol.* I, q. 117, a. 1 ad 3; *De Ver.* XI, 1, ad 17.

⁶ *De Ver.* XI, a. 2. in corp.

⁷ *Summa Theol.* I, q. 117, a. 1.

⁸ *De Ver.* Q. XI, a. 1.

not quite as inane as it seems at first sight. He must be in possession of a fact known from internal consciousness or sense experience and with some principle immediately known. Time and again St. Thomas repeats that first principles are the seeds of knowledge, those principles that form a litany familiar to every Scholastic: Contradiction, Identity, Sufficient Reason, Causality. The truth of this requirement is obvious. If learning be likened to a journey, it is obvious that the traveller must know his whereabouts before starting. "All learning," says St. Thomas more succinctly, "comes from pre-existing knowledge."⁹

From this starting point the teacher leads the pupil from principle to conclusion, from potential to actual knowledge. His lectures, if they are to be of any use to the pupil, must be of intelligible content, words from which the students may draw their essential ideas. Learning comes, not from words, but from the discursive reasoning expressed through words.¹⁰ This process of reasoning from the known to the unknown, the *ordo disciplinae* as Thomas calls it in the prologue of his *Summa*, is the cause of knowledge.

This process on the part of the teacher may take two forms: First, he may propose to the student helps which his intellect can use, such as less universal propositions or sensible examples; second, he may show him the order from principle to conclusion in cases where the student has not the power to make the intellectual step himself.¹¹

To sum up briefly the basic principles of the teaching process: Teaching demands both a pupil and a master; a pupil, for it is his intellect which acquires the knowledge; a teacher, for the pupil is only in potency to know and may be led to knowledge most surely by one in possession of it. The teacher's task is to lead the pupil from first principles to their particular conclusions through a correct reasoning process and the use of sensible images.

No better application of these principles may be found than in the work of St. Thomas himself. From the turn of a leaf or the fall of a stone he leads his disciples to the existence of God; with flawless logic and with frequent use of examples, he scales the heights and plumbs the depths of being. The modern teacher can do no better than follow the example Thomas has set in word and work. His language is not the language of today; his symbols (as he might phrase it) are of the thirteenth century, but their intelligible content is timeless, their truth unshakable.

⁹ *De Ver. Q.* XI, a. 1, ad 3.

¹¹ *Summa Theol.* I, Q. 117, ad 1.

¹⁰ *Ibid.* ad 4.

OUR EUCHARISTIC FRIEND

REGIS BARRON, O.P.



CCASIONALLY our attention is arrested by an article in the daily news describing the demise of some famous recluse whose personal life was so colorless and uneventful that it would have passed unnoticed save for the enormous wealth and eccentricities of the deceased. The busy world pauses for a moment, quickly glances through the article and says to itself: "The good Lord deliver me from such a life as that!" There is something very unnatural about a person whose closest approach to human friendship is an exaggerated fondness for a Persian cat or an expensive poodle. Deep-seated in each of us is the realization that friendship is one of the most satisfying and consoling things in this life. To overlook it is tragic; deliberately to avoid it is inhuman. Aristotle describes friendship as: "... a thing most necessary for life, since no one would choose to live without friends though he should have all the other good things in the world."¹ The great philosopher made that observation over two thousand years ago, but it is equally true today. Broad acres, marble palaces and a host of servants are no compensation for a cold, friendless existence. Better a neighborly pauper than a rich solitary. Young and old, rich and poor, peddler and president, all need friendship.

St. Thomas, the Angelic Doctor, points out repeatedly that the spiritual life bears a close resemblance to the natural life. Spiritually, as well as physically, a man must be born, receive nourishment and grow, if he is to survive. His soul, as well as his body, must be kept in a healthy condition. Diet and exercise must be employed when the occasion demands. Our Divine Saviour has placed at our disposal means of accomplishing these things for our spiritual well-being. He has given us the seven Sacraments, of which the Eucharist is the greatest. St. Thomas gives the reason: "The Sacrament of the Altar contains Christ Himself. All the other sacraments seem to be ordained to the Eucharist as to their end."² We are baptized that we may be eligible to receive the Holy Eucharist. Penance and Extreme Unction prepare us to receive Communion worthily. Confirmation

¹ Ethics VIII.

² *Summa Theol.* IIIa Q. 64, a 2.

encourages us to receive Christ sacramentally. Priests are ordained in order to consecrate the Body and Blood of Christ from bread and wine.

This may all seem far afield from friendship, but in reality it is not. Man needs friends in his natural life. In addition, man desires the continual presence of his friends and grieves when he is forced to be separated from them. Friends aid and console one another. This is equally true in the spiritual life. Man needs, and can infinitely benefit by the friendship of God, our true and lasting Friend. This intimate friendship with God is brought about by the Eucharist. God chose this sacrament as a medium through which our endless friendship with Him is acquired. On the eve of His passion and death, He gave His Apostles and their followers a means of being intimately associated and personally united with Him forever. He instituted the Eucharist, the sacrament of love and friendship. During our exile here in this world, He does not deny us the comfort of His bodily presence. The most intimate and choice friendship which man can enjoy on this earth is attained by the reception of Christ in the Holy Eucharist.

"Forget not thy friend in thy mind, and be not unmindful of him in thy riches."³ God does not forget his friends. On the contrary, He pours upon them His special favors and blessings in a never-ending stream by means of the Blessed Sacrament. In so far as it is within their power, friends seek to prolong each others' lives. Similarly, Christ's purpose in instituting this sacrament was to offer us a means of nourishing our souls and of sustaining our spiritual life. We receive the Holy Eucharist under the species of food and drink so it is only fitting that it should accomplish in our souls what food and drink effect in our bodies, that is, an increase of life. Jesus Christ, our eternal Friend, will not allow us to die of spiritual starvation unless we firmly will to do so.

The worthy reception of the Sacrament of the Altar wipes away our venial sins. Just as we take nourishment to relieve the strain which has been made upon our system by sickness, so too we receive through Holy Communion the grace and strength to remedy the weakness caused in our souls through venial sin. Vigorous spiritual health is recovered by the frequent reception of this sacrament and strength to ward off the assaults of Satan is freely given to us. Our Friend gives us a weapon from His heavenly armory that renders us unconquerable until we decide to exchange His friendship for the

³ Ecclesiasticus, 37:6.

transient, momentary pleasures which are held out to us as snares by the devil himself.

When God is one of the parties to a friendship with us, it is obvious that He does not expect an equal return from us for what He gives. God knows we cannot return measure for measure, and consequently He does not look for it from us. There is one thing, however, which He does expect. He awaits some manifestation of gratitude on our part for His gifts. We do not think much of ingrates, nor does God. The best manner of showing Our Saviour the value we place upon His friendship is our frequent, worthy reception of the Holy Eucharist. Some deliberately, others thoughtlessly, ignore Christ in the Blessed Sacrament. Still others pay Him the minimum courtesy of receiving Him once a year. They do merely what is demanded of them and nothing more. The custodian of the sacraments, Holy Mother Church, has pointed out the secure path for us to pursue. The Council of Trent urges: "... that at every Mass the faithful who are present should communicate not only spiritually, by way of internal affection, but sacramentally, by actual reception of the Eucharist."⁴

Assuredly, if we seal our friendship with God and offer Him our sincere thanks by fervent and frequent reception of His Body and Blood, He will reward us with His infinite generosity. The very words of our Eucharistic Friend suffice: "He that eateth this bread, shall live forever."⁵

⁴ Session 22, Chapter 6.

⁵ John, 6:59.

THE BIBLE AND THE ROSARY*

M. J. LAGRANGE, O.P.



HE Gospels have always held a rank of honor in the Church. A portion of them is read each time during the Holy Sacrifice, and with a ritual reserved for them alone. This reading is preceded by another, less solemn, taken from one of the books of the New Testament. The Epistles of Saint Paul, by their number, by their importance, by the action which they have exercised are in the first rank. We shall pause with them. What we shall say about them may be applied to the other writings. The Acts of the Apostles have always been regarded as an historical book, consequently nothing has been changed in the manner of their interpretation. The Apocalypse most certainly contains history, more so than the majority of the early interpreters were able to discover, but it is veiled by images, and would require a particular study which would be to the taste of few of our Dominican souls living in the world. It suffices to recommend the admirable commentary of Père Allo, whose views have been set forth in abridged form by Père Lavergne,¹ both Dominicans.

Saint Paul makes himself felt by all, both by his own proper worth and by the credit which independent criticism accords him. This criticism has arrived at the paradoxical result of magnifying disproportionately the importance of a work already judged incomparable in its own way, since no one had thought to set it above that of his Savior Jesus Christ. As thus proposed, the Pauline problem belongs less to theology than to history.

Catholic commentators know that Paul was the faithful disciple of Jesus from the day when he had been enlightened by a sudden illumination on the road to Damascus.

What Jesus had taught, insofar as men could grasp what He saw in the bosom of his Father, Paul had taken as the basis for a complex dialectic, principally acquired at the school of the Rabbis, but reducible to the Greeks by its philosophic trend. He is the connecting link between the Christians of Jewish origin and the converts from paganism—not in the sense of having composed his doctrine by a mixture of two elements, as Philo, the most erudite Jew of Alexandria, had

* Continued from the Spring issue.

¹ Gabalda, Paris, publisher.

attempted to do, but by attaching himself to the person of the Savior and to his Passion as the source of pardon and the guarantee of salvation. This was the energetic rejection of paganism, which had never had toward the deity more than a vague religious feeling, and the admission of the death of the old Law, expiring like the aloe after it has put forth its flower.

The Middle Ages had added to this very correct view a systematic conception according to its particular spirit, and had considered the Epistles of St. Paul as so many treatises coordinated to teach salvation by the grace of Jesus Christ: a small *Summa Theologica*.

However, it is sufficient to read the Epistles of Saint Paul to perceive that they are writings prompted by circumstances, real letters, rather than dialectical epistles after the manner of Horace, Seneca or Boileau, a solution to questions brought up at a given moment by certain bodies of Christians forming the church of a city, an exhortation to persevere in the faith despite the present difficulties, sometimes reproaches to prevaricators whose sin was a source of scandal. The Epistle to the Romans is indeed conceived as a veritable treatise, on questions then passionately controverted, likewise the two letters to the Corinthians. The most timely is the burning intervention of Paul to bring back on the right path his dear Galatians who were, like their brothers, the Gauls, too vacillating. These are lights ordained to banish doubts, outpourings of the Apostle's heart, the whole being prompted by historical circumstances. One may admire the logical deductions, but the themes proposed can only be explained by history.

These letters, pulsating with life, emanating from a powerful personality who makes his influence felt, in no wise resemble a commentary on a written book, and rarely appeal to a word or an action of Jesus preserved by tradition. On the other hand, they testify in every line to a profound attachment to, and a complete dependence on, the author of the new faith. If the old Law has no efficacy, in fact has never had any, it is because its sole purpose was to announce the work of salvation accomplished by a Man-God, Jesus of Nazareth.

This Pauline conviction is professed with so much ardor, emanating from a deep faith, that those independent writers best authorized by long studies no longer dare to deny it. But their absolute philosophical prejudice against an intervention of God in the ordinary order of things by miracle and prophecy, in a word, against the supernatural, forces them to seek to discern how Paul arrived at this persuasion for which he staked his existence and his honor. This can only be because of a development of his thought, since he left Juda-

ism which he professed passionately, and this development can be known and understood only by following the evolution of his reasoning, that is to say, by applying the historical method.

The conclusion of the non-Christian exegetes, though they may be at times professors of Protestant theology, is that Christianity would not have been born but for the action on Paul's spirit of a strong element borrowed from paganism. After having eliminated from the Gospels whatever hinders them, they arrive at the following:

Jesus was a prophet, who never preached anything but the worship of the God of Israel, while stressing, as Isaias did earlier, the preponderant importance of the sentiments of the heart over the formalism of the observances of the Law. Condemned to death by the legalistic party, dying upon the Cross after a bitter Passion, He had inspired His disciples with an attachment so strong that they thought they saw Him risen from the dead, and entered into that glory which must needs be, at all cost, the accompanying splendor of the Messiah, and in which He would cause them to share. Jesus, as the most faithful interpreter of God, and become henceforth His Messiah, was to have His part in the worship rendered to God, a very subordinate part. But this worship, even though most modest, could not fail to scandalize the Jews. Had it the wherewithal to captivate the Gentiles? Yes, said Paul to himself, and this conviction took deeper and deeper root in his soul, provided that Jesus, set nearly on a par with God, was not assimilated to the dwellers of Olympus, drinkers of nectar, laughing with open mouths at their domestic misadventures or at their dishonest conquests, but rather to those gods who suffered, died and rose again, to whom one associated oneself in the mystery religions, Attis, Osiris, even Heracles, or to those goddesses tried by misfortune, Demeter and Kore, the Eleusinian pair, or yet again Isis, and many others. In spite of all, these mystery religions were very far from the rules of temperance required by the Law. Paul, as a Jew, held them in abhorrence. But attached as he was by the person of Christ, he must have been struck by the notion that expiation by suffering could be the lot of a God. Such was the mystery of salvation for the most religious among the pagans; the religion of Jesus offered the same salvation. It would suffice to accord to Jesus the title of Son of God, then of God, in order to attract the Gentiles to a hope similar to their own, stripped of all the unseemly filth whose incongruity the pagans themselves felt.

St. Paul was re-read with the intention of verifying this hypothesis, and re-read in the order of the origin of the Epistles. The

same study imposes itself upon us. Though we do not find there that which others seek there passionately but in vain, we will profit because the works will make us know the life and the life will explain the works.

There is first of all the radical opposition that not a single text of antiquity attributes to the sufferings of the gods or the divinised heroes any relation with the sins of humanity which would be expiated by them. On the contrary, the Jewish religion was aware of the mystery of penance and expiation in order to appease the just wrath of God. Paul had always known this, but at first it was absolutely repugnant to him that this rôle should be confided to Jesus of Nazareth, condemned by the heads of the nation to the death on the cross as a blasphemer, for it was written in the Law: *Cursed is everyone that hangeth on a tree.*²

No argument could have prevailed against a text for this spirit stubborn with pharisaism; but he was forced to give in to the evidence when he saw and heard on the road to Damascus that the Crucified had entered into His glory. Thereupon he understood, and openly confessed¹ that the Son of God had revealed Himself to him and invested him with the mission of preaching Him among the Gentiles.

The whole life of Paul from this time on will be the realization of this program. The Christians whom he went persecuting from city to city held Jesus for the Messiah. If they had not adored Him as the Son of God, Paul would have had to found a new religion himself. But no, he is immediately in agreement with them on this fundamental principle. None of these Jews, as Jewish as himself, reproach him with introducing a pagan divinity into Israel; Paul has now grasped the sense of what they preached. Yet he does not abandon his belief that cursed is he that hangeth on a cross. But now this curse is the one we have deserved and which Jesus has taken upon His shoulders in order to obtain his Father's forgiveness. Where can there be found in paganism anything approaching this?

One point, and a very serious one, seemed to divide the faithful. The Gentiles were to share in the promises made to Israel, since the prophets, above all Isaias, had stated this very clearly. But was it necessary for a Gentile to be taken into the chosen people and consequently to be subject to its Law, especially in those points of major importance, circumcision, the sabbath, abstention from certain impure meats? This was energetically upheld at Jerusalem, even among those around James, the bishop of the holy city. But James,

¹ Galatians 3:13.

² Galatians 1:16.

the brother, that is to say, the cousin of the Lord, in agreement with Peter and John, gave the hand of fellowship to Paul,⁴ commissioning him to preach the faith to the Gentiles, only imposing upon them abstention from meats offered to idols, or from animals slaughtered without their blood having been poured out,⁵ or from this blood itself. It seemed at the time that these latter laws were less ordinances imposed specially upon Israel than rules of common law for all men who adore a single God. As for those who had been born and reared in Judaism, they were free to follow its laws provided that they did not imperil the unity of the Church in charity. Peter remained more attached to these rites in order not to scandalize the Jews; Paul was more attentive to retaining the Gentiles in whom he already saw the dominant element of the Church. On both sides they were convinced that the sacrifices of the Law had no other efficacy than that of figure of the sacrifice of the Son of God; once that had been accomplished, all the rest no longer had any reason for being. The moral law remained, but less as the exigency of a special law than as an impulsion of the Spirit of Jesus, giving more clarity and force to the conclusions of reason.

Henceforth the apostolate among the Gentiles could be pursued without hindrance, and Paul gave himself up wholly to it. But if he had borrowed any idea from them, especially a fundamental idea, what resistance would he not have encountered on the part of the first and faithful disciples of Jesus! Yet he remains in full agreement with them. Others offered him a fierce opposition, whether Scribes of the Law or converted Jews who persisted in imposing upon the Gentiles the observance of the Law. His controversy with the former resolved itself into overt acts of violence on the part of the Jews which led often even to the tribunal of the Romans. With the latter, it was more subtle, yet fierce. Paul was forced to defend himself, and he did so vigorously. Never was the least accusation of a leaning towards the gods of the mystery religions proffered against him. This reason alone amply suffices to declare him innocent, since, on this matter, Jews and judaizers and the Church herself would have agreed in condemning the apostolate.

Paul's rôle was then indeed the one which tradition has always conceived. Against all, even on occasion against Peter, too complacent toward the Jews, he defended the liberty of the Gentiles and the considerations of charity toward them. But neither did he hesi-

⁴ Galatians 2:9.

⁵ The *kosher* meat which Jews call for in restaurants is that of animals slaughtered by cutting their throats.

tate to reproach the converted Hellenists with the faults into which they were drawn by the spirit of independence, the groupings into separate sects, their moral laxity, their dreaming of angels since they could no longer exercise their imagination upon the gods.

Read the Epistles with this guiding thought, or rather with this double preoccupation of the Apostle of assuring liberty of the spirit without tolerating license. I do not say that all the difficulties will be thus resolved, but there will be torrents of light that will spread over your souls as to the Christian life in Jesus Christ.

WAS SOCRATES TRULY HUMBLE?

RAPHAEL COMEAU, O.P.



NE result of the search for truth by early Greek Philosophers was Sophistry, the negation of the search for truth, the pernicious attitude of mind in which truth was supplanted as the object of man's quest by the desire merely to seem wise. The wise man became the intellectual quibbler. Into this world of intellectual pride and arrogance came one who confessed his own ignorance and sought to lead men through the avowal of their ignorance to the truth. It is precisely this confession of ignorance, this attitude of humility that Socrates at least assumed that has been disputed by Christians. Was Socrates truly humble?

To answer this let us first consider what is meant by humility. St. Thomas Aquinas says that humility is that moral virtue by which a person, considering his deficiency, holds himself to what is lowly, according to his measure, out of subjection to God.¹ There are in this definition three essential notes. The first is that of self-knowledge, a realization of one's defects, as well as of the particular gifts or talents with which one has been endowed by God. The second implies the restraining of oneself to what is lowly according to the measure of those talents which God has given one. The *lowly* is to be understood here in a relative sense; it is a lowliness based on that self-knowledge which is the first essential of humility. It means that, realizing the fact that God has intended a particular mode of life or sphere of influence for each man, He has given each one some particular task to fulfil. The humble man will hold in check the ambitions that would seek to push him higher than the level designed by God's providence and, contrariwise, will not permit himself to sink below that level. In a word, the humble man will fulfil that which is God's providence for him. The third note is that this fulfilling of God's design is done out of subjection to or reverence for God.

In applying this definition to Socrates we must first determine whether or not he truly knew himself. His attitude towards his own abilities seems at first to be at utter variance with any idea of humility. He conceived of himself as a man of superior intellect with a divine mission to perform. This cannot however, in itself be ad-

¹ *Illa Ilae*, q. 161 a. 1 ad 1, 2.

duced as an argument against his humility or as a lack of proper estimation of himself, for he acted in all things under an influence which, while it may have been, in truth, mere hallucination or, perhaps, something caused in a rather mysterious yet natural manner, was for him the voice of God. He believed himself to be directed in all things, especially in his mission in life, by the voice of God speaking to him directly. His belief in superior powers was, therefore, consonant with humility since it must have seemed but natural that God, Who designed for him a special mission, must have endowed him with special capabilities to fulfil that mission. Furthermore, his concept of his capabilities was confirmed at least, if not originated by the oracle at Delphi who was for him the mouthpiece of God. So it is in consideration of the lights whereby he viewed himself, that his idea of extraordinary capabilities seems to be not in excess but merely an honest viewing of himself. He was, in addition fully cognizant of his own defects and limitations. F. J. Church says: "His professions of his own ignorance are wholly sincere. . . . He never wavered in his belief that knowledge was ultimately attainable; but he knew that he knew nothing himself and in that his knowledge consisted. . . . Socrates was ignorant and he had the idea of knowledge."² It would seem then that Socrates was his own best exemplar of his admonition "Know Thyself."

Did he however, answer to the second requirement, that of holding himself in lowliness, of realizing the position designed for him by God and neither permitting himself to over-reach that position through ambition nor to fail to live up to it? Did he, in other words, seek to fulfil what he felt was God's providence for him? To answer this we must first see what was his idea of God and whether or not he believed that God designed the purposes of man's life. Socrates' position in regard to God seems to have been a two-fold one. Externally he paid devotion to the traditional gods of Greece. He differed however, in that he excluded from this adherence any acceptance of the myths with which Greek gods were surrounded, which showed them acting in a merely human fashion. There is a doubt also as to the sincerity of his belief in the Grecian gods which arises from his teaching that it is expedient to worship in the manner customary in the country in which one resides; this seems to imply that his adherence to the traditional gods may have been a purely nominal one based on expediency. This inference is further brought out in his trial; he paid little attention to the indictment charging

² Introduction to *Trial and Death of Socrates*, translated by F. J. Church, M.A.

him with disbelief in the gods and nowhere definitely committed himself to such a belief. On the contrary, he said: "I do believe in the gods as no one of my accusers believes in them—and to you and to God I commit my cause."³ His external devotion was to polytheism, but this was reconciled at least to his undoubted monotheistic belief, his belief in a Supreme Being, the Creator of the universe, one, true, and good; a Supreme Being Who not only created man but guided him through life by means of oracles, signs, dreams, et cetera. Indeed it was Socrates who first formulated the teleological argument, the argument from the order in the universe, for the existence of a Supreme intellectual Being, God. "God alone," says Socrates, "is wise and knows all things." He protects good men from evil. He declares His will to men by dreams and oracles, and the priestess at Delphi is His mouthpiece. His law and His commands are supreme and must be obeyed at all costs.⁴

Socrates believed not only in the true God but also in God's providence. In his own particular case he believed himself to be directed by God in all that he did, to be divinely inspired, and to have been given a divine mission to fulfil. To the fulfillment of that mission he devoted his whole life and energies. He spoke of his mission as the service of God and from that mission he would allow no threat, no danger, no consideration whatever to avert him; even the threat of death itself was insufficient. In his trial he said: "Athenians, I hold you in the highest regard and love, but I will obey God rather than you."⁵ His whole life was one of devotion to what he believed was God's will in his regard and his death was in harmony with his life for he refused the offers of his friends for aid in making his escape as he believed it to be God's will that he should die.

In regard to the third essential of humility, the seeking to fulfil God's providence out of subjection to or reverence for God, what has been said seems sufficient to demonstrate that Socrates fulfilled it to a marked, if not heroic, degree.

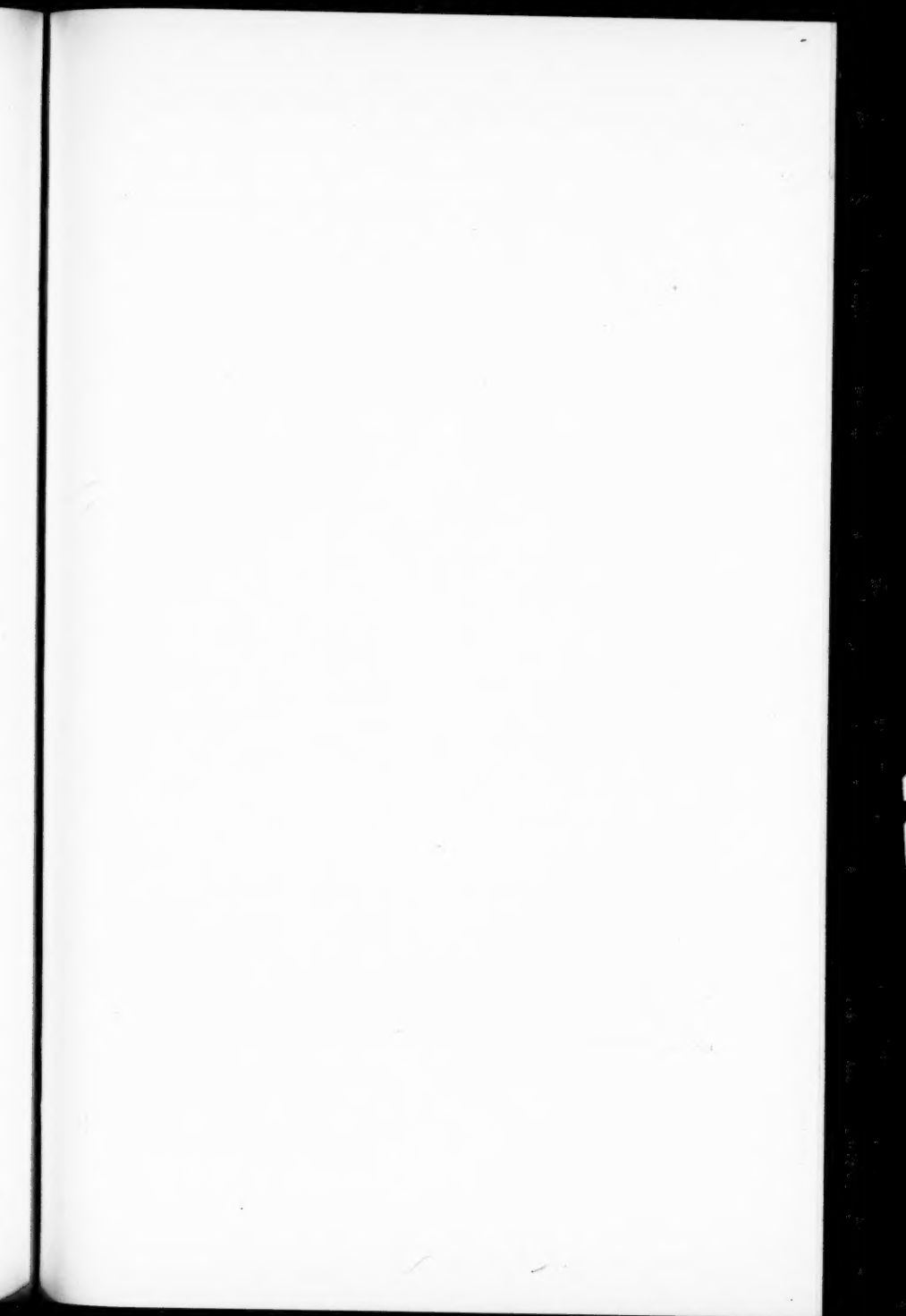
Socrates knew himself and God's providence in his regard and directed his life to the fulfilment of that providence in a manner analogous to that of the Christian Saints.

Was Socrates truly humble? The answer seems definitely to be: Yes.

³ *Dialogues of Plato-Apologia*, p. 126, Vol. III, Tudor Publishing Co., N. Y.

⁴ F. J. Church, *Introduction to Trial and Death of Socrates*, translated by F. J. Church.

⁵ *Dialogues of Plato-Apologia*, p. 118, Vol. III, Tudor Publishing Co., N. Y.





VERY REVEREND VICTOR FRANCIS O'DANIEL, O.P., S.T.M., Litt.D.

GOLDEN JUBILARIAN

VERY REVEREND VICTOR FRANCIS O'DANIEL, O.P., S.T.M., Litt.D.



ON JUNE 16 the Very Reverend Victor Francis O'Daniel, O.P., S.T.M., Litt.D., celebrated the Golden Jubilee of his ordination to the priesthood. The Province of St. Joseph was justly proud to honor one of its outstanding scholars, historians and writers.

Father O'Daniel was born February 15, 1868, in a part of Washington County, Kentucky, which, when the lines between the two counties were straightened, became a part of Marion County in 1869. He was baptized at the Dominican parish of Saint Rose, Springfield, Kentucky, on March 17, 1868. His father, Richard Jefferson O'Daniel, and his mother, Sarah Ann Hamilton, were descended from the Catholic pioneers of Kentucky who went west from the Lord Baltimore Colony of Maryland. He was educated in private schools and public schools, including Saint Rose's parochial school in Cecilville and Saint Rose's itself.

He received the Dominican habit at Saint Rose on March 21, 1886. On March 27, 1887, he made his profession to Father Michael Antoninus McFeely, Prior of St. Rose. His philosophical and theological studies were pursued at St. Joseph's, Perry County, Ohio. Father O'Daniel was ordained to the Holy Priesthood in Saint Joseph's Cathedral, Columbus, Ohio, on June 16, 1891, by Bishop J. A. Watterson. His first solemn high Mass was celebrated at Saint Rose's, June 21, 1891.

After his ordination he attended the Dominican House of Studies in Louvain, Belgium where he received his Lectorate in Sacred Theology in 1895. Returning to the United States, Father O'Daniel became professor of Thomistic philosophy and Master of Students at St. Joseph's Priory, a position which he held from 1895 until 1897. He was then transferred to St. Rose's Priory in Kentucky where he remained as professor of Philosophy and Latin and part of the time Novice Master from 1897 to 1900. At this time he returned to St. Joseph's where for one year he was professor of philosophy and the introduction to Theology. In 1901 he became professor of Thomistic philosophy and dogmatic theology at Benicia, California. During most of his stay there, Father O'Daniel was also Novice Master. He remained at Benicia from 1901 to 1906. In

1906 at Rome, he passed the required examinations and received his Master of Sacred Theology in 1909. While at Rome in 1906, he had the honor of representing his own Province and that of the Holy Name at the Golden Jubilee of the priestly ordination of the Master General, the Most Reverend Hyacinth Cormier. Returning to Saint Joseph's Province, Father O'Daniel was assigned to the Dominican House of Studies at Washington, D. C., as professor of dogmatic theology, a position which he held from 1906 to 1913. He was Bachelor of Studies at the same house from 1907 until 1927. Father O'Daniel was made official archivist and historian of the Province of Saint Joseph in 1906, which he has since remained.

Father O'Daniel was a cofounder of the Catholic Historical Review in 1915 and for some years was an associate editor of that Review. He was also cofounder (1918) and a charter member of the American Catholic Historical Association. Mount Saint Joseph's College in Emmitsburg, Maryland, honored him in 1924 with the degree of Doctor of Letters. In 1938 Father O'Daniel was made an Honorary Corresponding Member of the Société Historique et Héraldique de France.

Father O'Daniel is the author of many books including: *The Order of Friars Preachers* (1916); *The Very Reverend Charles Hyacinth McKenna, O.P.* (1917); *Bishop Edward Dominic Fenwick of Cincinnati* (1920); *The Dominican Lay Brother* (1921); *An American Apostle* (Matthew Anthony O'Brien) (1923); *The Father of the Church in Tennessee* (1926); *The First Disciples of Saint Dominic* (1928); *Dominicans in Early Florida* (1930); *A Light of the Church in Kentucky* (S. T. Wilson) (1932). In addition to these books, he has written a large number of articles in various periodicals.

Father O'Daniel is now engaged in writing a history of the Province of St. Joseph. When this is completed and printed, it will round out a life-time given over to preserving the history of his Order in the United States and throwing not a little light on the history of our American Catholic Church in general.

Father O'Daniel has one sister living, Mrs. Anna Lucy Mullican of Davis County, near Owensboro, Kentucky. Two of his sisters were Dominican Nuns, Sister Rosalia, O.P., of Saint Catherine's Community, Kentucky, who died in 1921, and Sister Francesca, O.P., of St. Mary of the Springs, Columbus, Ohio, who died in 1901. He has two cousins Dominican priests, Rev. James C. Osbourn, O.P., of Washington, D. C., and Rev. Leo M. Osbourn, O.P., of Oakland, California.

✠ REV. WILLIAM JOSEPH O'LEARY, O.P. ✠

On May 18, 1941, the Rev. William Joseph O'Leary, the oldest Dominican by religious profession in the Province of St. Joseph, died in the Riverlawn Sanitarium, Paterson, N. J., after an illness of three years.

Father O'Leary was born in Washington, D. C., June 2, 1862, the son of Jeremiah and Catherine Cahill O'Leary. His early schooling was obtained at St. Dominic's Parochial School and Gonzaga College in the District of Columbia. He received the habit at St. Rose's Priory on Aug. 15, 1877. On the same date in the following year, he made his profession into the hands of the Very Rev. Constantine Egan, O.P., Prior of St. Rose. His courses in philosophy and theology were taken at St. Joseph's Priory, Somerset, Ohio. On July 19, 1885, he was ordained in St. Joseph's Church by the Right Rev. John Watterson, Bishop of Columbus. That same year he was given his first assignment to St. Antoninus' Vicariate in Newark, N. J. This was to be the scene of both the morning and evening years of his priestly life. After five years at St. Antoninus', the young priest was sent to St. Peter's Vicariate in Memphis, Tenn. The next year saw him at St. Vincent Ferrer's Priory, New York City and St. Patrick's Vicariate, Columbus, Ohio, where he remained until he was assigned to Holy Rosary Priory, Minneapolis, Minn., in 1895. In 1899 he was sent to St. Joseph's Priory in Somerset, Ohio, but while there spent a great deal of his time helping out at the Rosary Press and at Holy Trinity Church. He was transferred to St. Patrick's in Columbus, Ohio in 1905 and remained there until 1910. He was chosen Subprior of St. Antoninus' Priory in 1910 and remained in that post until 1931. He might have continued as Subprior, but because of declining health, he asked to be relieved of the office. During 1919 he also held the office of Procurator for the community. Father O'Leary's Golden Jubilee was held at St. Antoninus' Priory on June 13, 1935.

Father O'Leary was a zealous priest, the soul of kindness, sympathy and charity. He was an eloquent preacher and was tireless and patient in the confessional. His special activity was directing the Holy Name men, but he did not neglect the young people of the parish. For twelve years he acted as chaplain of the House of the Good Shepherd in Newark.

The Requiem Mass for Father O'Leary, at which the Very Rev. T. S. McDermott, O.P., S.T.Lr., Provincial and a large number of

his Dominican brethren were present, was celebrated by the Very Rev. J. H. Healy, O.P., P.G., assisted by the Rev. J. J. Durkin, O.P., Deacon, and the Rev. E. A. Brady, O.P., Subdeacon. The sermon at the Mass was delivered by the Very Rev. John E. O'Hearn, O.P., P.G. Father O'Leary was buried in the Dominican plot of Holy Sepulchre Cemetery, East Orange, N. J. The prayers at the grave were read by the Very Rev. Walter G. Moran, O.P., Prior of St. Antoninus' Priory.

To his relatives and friends, DOMINICANA extends sincere sympathy. May he rest in peace. J.P.S.

✠ REV. JOHN PHILIP ARCHDEACON, O.P. ✠

The Province of St. Joseph suffered a severe loss on Tuesday, May 20, when Father John Philip Archdeacon died suddenly at Providence College, Providence, R. I., where he had been professor of education. He had been suffering from a heart ailment for some time and although he had not been feeling well since Saturday, his death came most unexpectedly. Father Archdeacon taught his classes on Monday, the day before he died.

Father Archdeacon was born on April 22, 1892 in Kanturk, County Cork, Ireland, the son of John and Catherine Archdeacon. His elementary and high school education were received in Ireland at the National School in Kanturk, County Cork, and at the La Salle School situated in Castletown, Queens County. In 1912 he came to the United States and after a few years sought admission to the Dominican Order. He was accepted as a candidate for the Order and was sent to Aquinas College in Columbus, Ohio, for two years to complete his preliminary training. On August 1, 1919, he was admitted to the Novitiate at St. Joseph's Priory, Somerset, Ohio, and received the habit on August 15, 1919, from the Very Rev. J. B. Connolly, O.P. The following year on Sept. 8, he made his profession to Rev. W. D. Sullivan, O.P., sub-Prior of St. Joseph's. In 1920 he was sent to St. Rose Priory, Springfield, Ky., where he completed one year of his philosophical course. The following year he was transferred to the Dominican House of Studies in Washington, D. C., where he completed his course in philosophy and theology and was ordained to the holy Priesthood on June 4, 1926, by Archbishop Curley in St. Dominic's Church, Washington, D. C. He sang his first Solemn Mass in St. Antoninus Church, Newark, N. J., on June 6, 1926.

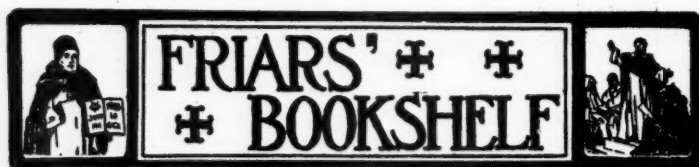
Father Archdeacon pursued his graduate studies at the Catholic University in the department of Education where the degree of Master of Arts was awarded him on June 10, 1925, and the degree of Doctor of Philosophy on June 15, 1927.

In 1927 Father Archdeacon was assigned to Aquinas High School in Columbus, Ohio, where he remained as instructor of mathematics for four years. He was transferred to Providence College in 1931 where he became professor of education, a position which he held till his death. Always an affable and energetic professor, Father Archdeacon won the love and admiration of the faculty and the student body at the college. The untimely death of this zealous Dominican is not only a great loss to his Order but also to the student body at Providence College who had come to look upon him as a friend and advisor. His work in the department of education brought him in contact with many school administrators in Providence and vicinity and with a host of teachers, religious and lay, who were grieved at his sudden passing.

His Dominican brethren kept watch beside the body of Father Archdeacon as it lay in state in the student chapel of Aquinas Hall during the night of May 22. On Friday, May 23, Father Archdeacon's funeral was conducted from the chapel of Aquinas Hall with the members of the senior class acting as a guard of honor for the cortege. The acolytes and officers of the Mass led the procession along the campus to St. Pius Church where Most Rev. Francis P. Keough, D.D., Bishop of Providence, pontificated at a solemn high Mass of requiem and pronounced the Absolution after the Mass. Right Rev. Peter E. Blessing, D.D., V.G., was assistant priest. The Very Rev. John J. Dillon, O.P., President of Providence College, and Rev. Charles Mulvey, O.P., Pastor of St. Pius Church, were Deacons of honor. Rev. William C. Meehan, O.P., was deacon and Rev. Vincent C. Dore, O.P., was subdeacon. Rev. Paul C. Perrotta, O.P., a classmate of Father Archdeacon, preached the eulogy. A host of clergy, religious and secular, and many dignitaries of Church and State were present in the sanctuary to pay him final tribute. Burial took place in St. Francis Cemetery where the Very Rev. Adrian T. English, O.P., Prior of the Dominican House of Studies in Washington, D. C., recited the committal service.

To the members of Father Archdeacon's family and to his many friends, DOMINICANA extends deepest sympathy. May he rest in peace.

J.M.D.



Catholics and Unbelievers in Eighteenth Century France. By Robert R. Palmer. Published by the Princeton University Press, N. J. 236 pp. with index. \$4.00.

This is a book that merits an enthusiastic reception by Catholics who will not be forced to make multiple reservations, so customary when non-Catholic scholarship tackles a religious question. Doctor Palmer became deeply interested in the bitter controversy between the Catholics and the so-called philosophers of the Enlightenment. His researches lead him into the period immediately preceding the French Revolution. He realized that despite their display of brilliance and noisy paganism, these "liberators" had no monopoly on either intelligence or truth. His critical sympathies were aroused on behalf of their opponents and he bent his scholarship towards a balanced judgment of this oft-misunderstood period. The result is "an astute analysis (which) will do much to balance the scale between the orthodox and radical thinkers of the eighteenth century."

He gives the background of the struggle and then traces its development on the cognate fronts of theodicy, psychology, cosmology, eputemology and ethics. He sketches the struggle between the Jansenists and the Jesuits before the real crisis came. The flaws in the defense and the whole line of doubtful strength are pointed out together with the its stubborn resistance. At this point the reader might suspect that a straw man was being built for easy destruction as the Catholic position is shown in its most unfavorable light. Such a suspicion is groundless for the triumphant Catholic counter-attack, epitomized in Bergier's refutation of Holbach, is written in glowing terms.

The weakness of the defense line was to the fact that it was trying to function without its heaviest armor, Thomism. In the chapter on Nature and Grace we can see the appalling gap between Molinism on the extreme left, approaching at least the naturalism of the infidels, and Jansenism beyond the boundaries of orthodoxy on the extreme right. This breach was caused by the absence of the "phi-

losophia perennis" and the false spiritualism of Cartesianism was hopelessly inadequate to cope with the problem. Had the first article of St. Thomas on Revelation been read and understood properly, much needless effort would have been avoided. The glaring inadequacy of the defense's weapons in the cognate fields of natural reason is very clearly demonstrated; this is especially true in the field of ethics where the breach between Jansenist rigorism and Jesuit "laxism" (p. 222) formed a welcome avenue of escape for the enthroners of "reason."

Of necessity, there are minor flaws in this work but they in no way impair the real merit of the book. The last sentence on page 52, for example, "the chief function of revelation was . . . to confirm the supernatural powers of the Catholic Church," is open to the horns of either misunderstanding or gross error. The personality of the author and his environment and training can, in a large measure, explain his infrequent lapses into inaccuracy. Such questions as the infallible and supernatural guidance of the Holy Ghost, the relation of infallibility to dogmatic facts are illustrations of this point. It might be noted in passing that two champions of orthodoxy cited by the author, viz. Hardouin and Benuyer, are hardly the best available as their works are still on the Index, and Benuyer's is prohibited under censure. In the chapter on "Soul and Mind," the author betrays some indecision and vagueness in describing the nature of the soul (pp. 147-148), losing sight of its substantiality. But this was quite common even among the controversialists of the period. On page 150, the distinction drawn between causality and creation is confusing and inaccurate. Creation is a unique form of causality, proper to God alone; it is not something different from the causality of the First Cause. An insignificant typographical error on page 165 *circa medium* cites the New Testament when the context clearly indicates reference to the Old Testament.

Catholics and unbelievers in the twentieth century can profit from this scholarly work. Let them ponder its lessons well. Catholics will recall that Thomism had its Dark Age after the decline of Scholasticism and that its second spring did not come until Leo XIII in his *Aeterni Patris* restored Saint Thomas to his place as the Doctor Communis. The hounds of the Lord did not bark very loudly in France in the days described by the author, and their slumber was costly. All substitutes have contained principles that could be directed against the Church's unity. Only Thomas can convince those who would restore reason and faith.

T.R.S.

Unto the End. By William McGarry, S.J. 328 pp. The America Press, New York City. \$3.00

When hate rules the world, at least to all outward appearance, when men reject God and His perfect Gift, then does the message of Christianity offer hope for the warmth of Divine Love to banish the clouds of hatred and misunderstanding. The merciful, all-embracing love of Our Lord, Jesus Christ, is the answer that removes all doubt from men's minds; it alone offers the adequate remedy for all ills for it penetrates to the very heart of man and places there the quiet serenity of perfect order. This is the solution so ably expounded by Father McGarry in his latest book, which has been selected as the Spiritual Book of the Month for April. The world is in a self-imposed agony; the cooling waters from the Well of life eternal will slake man's thirst for justice and truth; they will quiet world restlessness and cleanse man of those "ills which fallen flesh is heir to." Father McGarry recalls to our forgetful minds the imperishable (and often untried) answer of Christ.

Under the End is the Discourse of Love, Christ's last message to those whom He loved to the end. Father McGarry's theme embraces the thirteenth to the seventeenth chapters of Saint John's Gospel. With a delicate and respectful touch, the author ushers us into that upper chamber and unfolds anew the import of that sublime discourse. Each particular deed, each single doctrine succumbs to the lure of his devotional exegesis and from each a timely lesson is drawn. These can serve as excellent sources of further meditations and practical resolutions to unite us more closely with our Banquet of Love.

The discourse lends itself very easily to a three-fold division which is adopted by Father McGarry: 1) Preparation for the Discourse of love, 2) the Discourse itself and 3) Christ's Prayer as Eternal Priest. The first section uses the events which took place in the Cenacle as a background to point out the various personalities in the Apostolic College. Particularly vivid is the contrast among the impetuous Prince of the Apostles, the cold perfidy of Judas and the quiet but intense love of the Beloved Disciple. The common humanity of all of us, at one time or another, can be seen in the characteristics of all three. Christ's sublime humility and the life of grace in Him are the subject-matter of the second division; such a broad title naturally includes such cognate topics as Heaven and its many abodes, the inner workings of the Holy Spirit, charity and its effects. The concluding section introduces the reader to many prac-

tical reflections on Christ's eternal Priesthood, His prayer for His own and their trials.

This book's very subject matter, discounting the literary style of the commentator, recommends itself particularly to the priest—especially the newly ordained *alter Christus* in whom the Pentecostal fires burn so brightly. Its wealth of illustration and apt distribution of material will be equally appreciated by the layman who wishes to engraft himself more closely to the Vine. R.M.

American Fiction 1920-1940. By Joseph Warren Beach. 371 pp. with index. The Macmillan Company, New York. \$2.50.

Professor Beach's recent work is an appreciative study of the loudest and most vulgar voices in the dissonant chorus of American novelists. The very names of Hemingway, Dos Passos, Steinbeck, Farrell and Caldwell (to mention some of the eight considered) now have a mocking halo of near-greatness ("best-seller," at any rate) about them that has not been critically evaluated. Professor Beach does not attempt "to assign to each man his rank in the esthetic hierarchy, or to determine, in the long view, whether each is sound or decadent" but tries with a critical benevolence, quite amazing at times, to view them with that sympathy requisite a balanced judgment. Strangely enough, the ethical implications of these men's works are overlooked, despite their oft-asserted social consciousness.

Professor Beach sees in their "freedom and boldness" a valuable esthetic quality. The lurking assumption that the autonomy of art justifies the photographic technique of these over-candid cameramen will meet with serious opposition from the same tests that have viewed the great works of art of the past, with their abundance of evil notwithstanding, viz. Time and Taste. Yet it cannot be denied that their very ruthlessness toward human life sets them apart as the authentic artistic echoes of modern American living which has cut itself loose from the humanity of man and the fatherhood of God. Professor Beach, even in his perilous perch of "pure" literary criticism, anticipates the objection that many readers will think that these novelists sin against the canons of right art by their excessive vulgarity and lewdness; he says, "They will think it unkind or immoral to tell the truth so nakedly and very likely they are right in this last judgment."

To interpret the novels of these men as valuable literature is an unwarranted conclusion in the opinion of this reviewer; to see Caldwell, Hemingway and the rest as impatient Jobs on the dunghill of

American life is a mistake in perspective. Yet only a fool would deny that these writers are the very articulate (albeit vulgar and obscene) voices of impending doom. All can listen to these voices and from them take heed. These men do not spin fairy tales nor do they give the whole truth; they reflect in a vivid way the sin-scarred world into which they were born. Yet this unfortunate circumstance does not excuse them from the ever-present task of being human; as artists their chief aim is to please; the mere fact that current taste is perverted and jaded does not exonerate them nor does it impose upon them the task of reforming it.

Many will be comforted to learn that the "empirical ethics" of Ernest Hemingway has sighted a new beacon in the sacrifice of Robert Jordan. Yet the ultimate test remains the same for him as it did for that vulgar aristocrat of Death in the Afternoon. If a pleasant reaction follows, the action is moral. The only difference is numerical; fewer infidelities with fewer persons and an affirmation that Democracy is all represent a bald summary of the improvement.

This view of the contemporary scene proves the exception to rule that a book about a book should never usurp the place of the book itself. It advances many provocative theses about these novelists who have pierced the murky horizons with more realism than artistry. It shows that they have tremendous powers of description and technique; it also clearly shows how literature must have that inner spark of life which can never be seen by a photographer's lens.

L.S.

Scattering Branches. Tributes to the Memory of W. B. Yeats. Edited by Stephen Gwynn. 229 pp. The Macmillan Co., N. Y. \$2.00.

"When the Trojan maiden, Polyxena, died valiantly, the Greek host by whom she was sacrificed, vying with one another in respect to the dead, scattered on her leaves and branches they could find. When an Irish poet had lived valiantly, it was only right that some such tribute should be paid, above all by those of his own allegiance." Thus does the editor of this series of tributes to Yeats begin his own essay on the stormy petrel of modern Irish literature.

The passing of the years has mellowed many of the bitter differences that made Yeats the subject of much controversy. Ireland did not gain absolute autonomy and this rankled many of her leading patriots. The complex issues involved in this failure are no concern of the friends of the poet who did so much for Ireland's intellectual prestige. To him was due more than any one else the glory for free-

ing Ireland through chains of matchless English. Anyone who has enjoyed the superb artistry of the Abbey Players can realize how great a genius Yeats was. That this was accomplished in the King's English was a source of annoyance to the patriots who desired complete freedom. Their loss was world literature's gain.

The saddest tribute of all is the essay written by L. A. G. Strong. The essay reveals Yeats's loss of Ireland's most precious heritage of faith. The age-old struggle between scepticism and belief caught the impressionable and aristocratic poet in its meshes as he himself admits: "Deprived by Huxley and Tyndall, whom I detested, of the simple minded religion of my childhood, I made a new religion, almost an infallible church of poetic tradition, of a fardel of stories, and of personages, and of emotions, inseparable from their first impression, passed on from generation to generation by poets and painters with some help from philosophers and theologians" (p 205) This default explains much of the subjectivism and symbolism that obscures his later work.

For those interested in detecting the finer shades and lights of an interesting life, *Scattering Branches* will offer much worth-while analysis.

L.S.

The Grace of Guadalupe. By Frances Parkinson Keyes. 182 pp. Julian Messner, Inc., N. Y. \$2.00.

In these days of dark foreboding, when the probability of a Nazi-dominated Old World casts its shadow upon the minds of all thinking men, such bywords as "hemisphere defence" and "unity of the Americas" are on every tongue. On this subject of Pan-Americanism, however, many intelligent Catholics have long entertained some misgivings. They realize keenly what politicians have blindly ignored namely, that the Rio Grande is the dividing line of two distinct religious cultures. Despite all the high-pressure American self-selling salesmanship and smiling offers of friendship, the word "gringo" still has a hateful connotation among all our American neighbors to the south. With this in mind, authoress Frances Parkinson Keyes tells the story of Our Lady of Guadalupe, a story which is part of the very fabric of Mexican thought and action. Two things temper the book's procedure, American ignorance of the special patronage of the Virgin of Guadalupe under the title of Queen of the Americas, and the need for better understanding of the religious temperament of our neighbors to the south.

The book has two sections: an account of the apparitions of Our Lady to Juan Diego, and the story of Mary's subsequent conquest of

Mexico and of all Spanish America. Within three years after the coming of Cortez and the Conquistadores, Juan and his wife Maria Lucia were baptized and became devout children of the zealous Franciscan missionaries. Christians were still very few in number. After the death of his wife, Juan lead a meager and very lonely existence but clung firmly to his new faith. It was this lonely old Indian that Our Lady elected as her special emmisary. She appeared to him and sent him with a message to the bishop of Mexico City, Don Fray Juan De Zumarraga.

Our Lady's message to Zumarraga was a request for a shrine which was to be the symbol of her motherly solicitude. When her request was fulfilled, all Mexico soon turned to Christ and His Church. Moreover the whole history of Mexico's national progress down to the present day is signed with the name and image of the Virgin of Guadalupe. Beyond her borders and throughout the Spanish New World has spread the fame and influence of this peculiarly American cult. Such then is the familiar story which is gracefully retold through its successive highlights.

This subject has offered much material for scholarly work but there is very little of it available in English. However, Our Lady of Guadalupe belongs to the common folk, and Mrs. Keyes tells her story as the people know it and love it. The sketchy facts of the apparitions are set against a background filled in by research in the customs and living conditions of the early Christian Indians. With the touch of her keen imagination Mrs. Keyes brings to life the central figures, Juan Diego and Bishop Zumarraga. Intelligent and restrained handling of materials necessarily encrusted with popular legend enables the author to put forth a credible and authenticated account of the apparitions which are the basis for this widespread cult.

In the second section, Mrs. Keyes is somewhat handicapped by her superficial understanding of the Mexican people and their history. Industrious research has given her a mass of material of which she makes but limited use. The deep-rooted influence of this devotion on the peoples of Mexico is but quickly suggested and any serious student of their culture will regret this incomplete treatment. However, the author does succeed in pointing out the importance of understanding this factor for a full and adequate appreciation of Mexico.

It can be easily anticipated that this work will meet with the same popular response as the previous two works of the author. It is a very satisfactory beginning in filling the need of sound literature

in English on this peculiarly American devotion. Mrs. Keyes would be well rewarded if *The Grace of Guadalupe* inspires others to inquire further into the rich Catholicism of our long-neglected and persecuted neighbors south of the Rio Grande. If they understand Mexico's Catholic soul, there will be fewer barriers towards permanent hemisphere coordination. G.M.R.

The Year's Liturgy. Volume II—The Sanctoral. By the Right Reverend Fernand Cabrol, O.S.B. 408 pp. with index. Benziger Brothers. \$3.50.

The late Abbot Cabrol's hope that *The Year's Liturgy* might be completed is well fulfilled in this compact synopsis of the more elaborate and critical studies of Dom Gueranger and Cardinal Schuster. The late Abbot aimed at condensing the essential matter of their great liturgical efforts into two volumes; his death in 1937 found only a sketch of the second volume. The delay in publication is a result of the revisers' ambition to render faithfully his plan; the present war in Europe necessitated additional delay.

The revisers' fidelity to Dom Cabrol's wishes is best exemplified in the grouping of the various feasts of the Saints according to their liturgical season. Thus, for example, during Advent, Septuagesima and Lent, the Apostles, Popes, Martyrs, *et cetera* are grouped regardless of chronology. This categorical arrangement may well confuse the less-familiar reader who is armed with only the dates in the calendar. It may happen that a Saint from the month of October is treated in the month of April. To obviate this difficulty, an Index of Saints and Feasts has been added for both this volume and its predecessor.

The book has many advantages compensating for the arbitrary and unconventional distribution of material. It seems unfortunate that the progress of popularization of the liturgy, so dear to the Benedictine Order, is somewhat handicapped by a price-tag not within the reach of many; possibly the well-merited success of the book will call for a less expensive edition. L.S.

A Parochial Course of Doctrinal Instructions. By the Very Reverend Fathers Charles J. Callan, O.P., S.T.M. and John A. McHugh, O.P., S.T.M. In two volumes, each containing two sections. Vol. I, part I, 498 pp., part II 549 pp. Vol. II, part I, 532 pp., part II 549 pp. Joseph Wagner, N. Y. \$7.00 complete.

The continued demand for this compilation of the best sermons available by the most effective preachers in the English-speaking

world has led to a new and more compact reissue of an earlier work which first appeared twenty years ago. In addition to the merits of the selection and apt arrangement covering all the Sundays of the year from both a dogmatic and moral point of view, this new edition has the additional advantages of compactness and space-saving. The first volume contains the matter of dogma for the Sundays of the year; the first section begins with Advent and extends to the end of Paschal tide; the second section treats of the remaining Sundays of the year from Pentecost on. The same division is followed in the second volume with the selections being made from the point of view of moral theology. The reviewer feels certain that the younger generation of priests will give this new issue as enthusiastic a reception as did their predecessors.

Says Mrs. Crowley, Says She. By Doran Hurley. 254 pp. Longmans Green Company, Inc., N. Y. \$2.00.

'Tis indeed a changing world. But with all the whirligig, a few landmarks remain. Mrs. Crowley is one of these in the pleasant world of fiction. But even the irrefragable Mrs. Crowley has undergone some change; it may be due to the episodic technique that tries, quite vainly at times, to unite separate essays into some sort of continuity. Essentially, however, she remains the same old lovable reactionary who cannot quite make up her mind whether change is for the better or not. She typifies in her Gaelic way that simplicity of the Breton peasant that so charmed the fine sensibilities of Pasteur. Her attitude towards the introduction of Gregorian music into the life of the old Parish is an example of this state of mind. The surging burst of love that lead to Aggie Kelly's so unliturgical singing was much more devotional than the high-and-mighty anthems of Constance Casey. She really likes the new ways, does Mrs. Crowley; she says so herself. "I like the new ways; I really do. I like to keep up with the times. It did my heart good a-Sunday, for all I may talk, to see Constance Casey deep in her Missal reading away for dear life, instead of bobbing her head back and forth to see who had a new hat."

Yet there is much quiet realism and caricature in the reflections of Mrs. Crowley. What she did and what she said are still two different matters. In spite of her vehement protest that she never prays to the Saints but always goes to the headquarters of mercy, chiefly via the Sacred Heart, her sly contributions to the causes of the North American Martyrs, to Blessed Mother Cabrini, Mother Seton and

the Lily of the Mohawks, are mute testimonies that she is a firm believer in the Communion of the Saints. The candles that she lit to the patrons of the Scandinavian countries are very difficult to reconcile with her verbal attitude.

The reader may be inclined to resent Mrs. Crowley's continual reference to the old days and to the manner in which things were done when she was in her prime but the tiny spark of resentment cools away with the comforting thought that the busy today can learn much from the heritages of the old Parish where pioneer Catholicism fought against terrific odds and won.

Common topics of the day furnish her with the source for many witticisms and truths that do not pale with repetition. You could almost guess what she'll have to say when such problems and topics as Pope Pius XII, Lent, Religious Hatred, Church Manners, Sermons, and so forth are presented to her. But you won't be able to compress them and make them live as she does. For example, the burning question of the Social Order is presented to her agile mind. In her crisp and profound way, she reduces to this: "What we called it was what God called it—love of neighbor. In my day, that's all it was."

She was indeed a rich personality. Into that small frame were crowded Catholicity, patriotism and a true estimate of human life. She brings us back to the old Parish again with as mixed emotions. We are grateful to her and to her kind for pioneering for us; we are gladdened by meeting an old friend; we are saddened that we must leave her delightful world and return to our own. But most of all, we are reassured by her very immortality, for we know that we'll see her again.

E.T.L.

Saints Cyril and Methodius, Apostles of the Slavs. By the Rev. Cyril J. Potocek. 172 pp. P. J. Kenedy & Sons, New York. \$2.00.

In a continent most of whose peoples are, or have been, engaged in mortal conflict in a strife, at least economic and doubtfully religious, there dwell the Slavs. These peoples, who live in lands embracing almost the whole of Eastern Europe, have arbitrarily been classified as the Bulgarians, Groats, Czechs, Poles, Serbs, Slovaks, Slovenes, and the Russians (the Great, the Little and the White). These peoples and their lands come within the scope of this work.

Yet, what is the intention of the author, Father Cyril J. Potocek, in drawing our attention to the Slavic Race? Certainly it is not to point out the relation or status of these peoples in the present world

conflict, although this work may well serve as a lure and a guide to such a consideration, but to indicate the framework of Slavic origins, historical, cultural, liturgical and even legendary, as well as their influence on a race of peoples up to to now meriting too few references in English. Another primary consideration, may be added, viz., to blaze the trail of appreciation for the apostolic labors of the brothers, Saints Cyril and Methodius, whose pioneer work in the ninth century cannot be minimized. Their efforts in converting the Slavs, in central Europe particularly, resulted in the Slavonic liturgy and in their inauguration of the written Slavonic language.

A brief survey of this book, *Saints Cyril and Methodius*, will indicate its worth to both the historian and the liturgist. The work as a whole may be divided into three parts: 1) "The Field," a brief presentation of Europe in the ninth century and a consideration of the Slavs—treating the pagan race with their character and customs and the great, but short-lived, Moravian Empire; 2) "The Ploughmen," an historical analysis and appraisal of the "true ploughmen," Saints Cyril and Methodius, with a brief resume of their lives, including their missionary endeavors and their influence on the language (introduction of Glagolitic and Cyrillic alphabets), customs and liturgy of the peoples among whom they labored; 3) an appendix, which incorporates some liturgical notanda and, of particular note, an English translation of the Mass according to the Byzantine-Slavonic rite together with a short discussion regarding the authorship of the Glagolitic and Cyrillic alphabets. A brief, yet rather complete, bibliography completes the book.

Saints Cyril and Methodius is a handy volume, general in scope it is true, but sufficiently informative to warrant an attentive perusal.
J.M.R.

Women of the Bible. By H. V. Morton. 199 pp. Dodd, Mead and Co., N. Y. \$2.00.

The much-traveled Mr. Morton has paused long enough in his journeying through the East to jot down a few facts about persons one meets in two places: in the streets and deserts of the East, and in the Bible. In the past, the men of Israel have received the lion's share of the attention; it is Mr. Morton's idea to focus attention on the almost equally important women. Names like Eve, Sarah, Rebecca, Rachel and Jezebel conjure up pictures of joy and laughter, romance and battles, and its inevitable punishment. Their life-stories make absorbing reading, for life soon teaches us that "the

strings of the heart are numbered, and the harmony or discord which life draws from us is the same old tune that has been running through the world since mankind was born to sorrow and joy." (p. 45).

No one has ever denied that the author writes interestingly. *Women of the Bible* is no exception. Its subject matter is human interest; its stories are artfully told.

The portrait of the women, however satisfactory from some standpoints, from others is unsatisfactory because it fills in the background with details that are not accurate. The Dominicans of Jerusalem are cited as inclined to locate Sodom and Gomorrah "somewhere round the north end of the Dead Sea." (p. 32). Actually, the foremost geographer of Palestine, Père Abel, places these cities southwest or south of the Dead Sea. It is misleading to find statements like the following: concerning the "great social clash between the *communistic* Israelites and the *capitalistic* Canaanites." There is more journalese than truth in these appellations. Mr. Morton, finally, would have offended the scholarly St. Thomas, whose warning to apologetes never to propose arguments in explanation of the Faith which would bring derision from the lips of unbelievers has been overlooked. On page fourteen, there is an enthusiastic endorsement of the Jewish historian, Josephus, who solemnly explains that the punishment of the serpent for tempting Eve was the deprivation, not only of its power of speech, but also of its ability to walk. This most certainly is not the best explanation. One only has to recall the painful encounter of William Jennings Bryan with Clarence Darrow over such Fundamentalism to realize that the criticism is sound.

Other fine points might be cited, but all in all Mr. Morton presents his usually interesting comments.

B.N.

England Speaks. A Symposium. By A. P. Herbert, A. A. Milne, E. M. Forster, Dr. A. S. Duncan-Jones, Ronald Knox, J. R. Clynes, C. E. M. Joad, Harold Laski. 22 pp. Macmillan, New York. \$1.75.

The question of Great Britain's war aims occasionally appears in the press. To date there has been no official statement. The present symposium may be way of supplying the deficit. Americans may be surprised to discover that this book was not written with the intent of drawing them into war. It appeared in London as a series entitled *The Macmillan War Pamphlets*. It was designed for Englishmen, and destined to give a satisfactory answer to the King's subjects, not from the Government but from the nation's thinkers, in reply to the question: "Why are we fighting this war?" The editor

summed up its purpose in the preface: "We must understand the Nazi. We must clarify our own views, and be certain of our own faith. We must know the real issues at stake if in the end we are to prevail."

The characteristic note of these essays reveals why it is at once impossible and unnecessary for England to state her war aims. She is not fighting to gain, she is fighting for the right to go on being England. The constantly recurring theme of these pamphlets by two clergymen, two Members of Parliament and three philosophers is not a thirst for new territory and more subjects, but a defense of the individual and of the right to live and let live. Hitler threatens the English, and in fact all nations within his reach, with the loss of that which they hold most dear, namely, the right of each to pursue happiness according to his lights unhampered by arbitrary rule. Men from varied walks of life, comparing the things they love most with their loss under totalitarianism, conclude that these things are worth fighting and dying for. It is interesting to note how all the contributors, despite their diverse outlooks and evaluations of life, agree that the most precious benefit and the one most threatened by the Nazis is the right of every man to live and pursue truth and goodness. This is no official statement of policy; it is the voice of Man, menaced with the threat of being swallowed up in the headless, heartless concept of Nation.

Pacifism is ably represented by A. A. Milne and C. E. M. Joad. The former's article, as might be expected, is readable, witty, gently ironical, and speaks for the little man. Mr. Joad's is a rational championing of the right and need of man to seek truth, goodness and beauty. E. M. Forster evaluates the worth of philosophy, literature and art to humanity and describes their fate in Germany. A. P. Herbert exposes in captivating fashion the use and benefit the British subject derives from his constitutional rights. Another M.P., Mr. Clynes, has a remarkable article on social assistance as developed in England from the time when as a bare-footed boy of ten he worked in the cotton mills. Dean Duncan-Jones exposes the courageous struggle of the German Protestant Churches against Nazi domination, carried on by the Confessional movement of which Pastor Niemoeller was the leader. Father Ronald Knox has an extremely well-documented and conclusive chronicle of the gradual and sinister attempt of the Nazis to force the Catholic Church out of existence in Germany.

Although the foundations of man's dignity as an individual are not very profoundly traced in some of the articles, and although one

would be disinclined to concur with some of the descriptions of human progress therein, nevertheless all the authors are convinced of the supreme dignity of man, whose rights the State cannot destroy or enslave. H.C.

DIGEST OF RECENT BOOKS

GENERAL: The highly successful Liturgical Week, held last autumn at the Holy Name Cathedral under the patronage of His Excellency, the Most Reverend Samuel A. Stritch, D.D., Archbishop of Chicago, was a landmark in the endeavors of the American hierarchy to restore the full measure of Christian life through a more complete participation in the boundless treasures of the Church's liturgy. America has now come of age from the liturgical point of view. This highly significant meeting's proceedings have been collected and published by the Benedictine Liturgical Conference, Newark, N. J. This collection, apart from its historical value, is an encouraging example of what can be done under competent direction. The theme of the gathering was "The Living Parish: active and intelligent participation by the laity in the Liturgy of the Catholic Church." Under this general title, such important aspects of the fuller life of all living as the Mass, the Sacraments, parochial devotions and the artistic expression of the Living Parish are discussed by a representative selection of the diocesan clergy, the Benedictines and the Dominicans. An adequate summary and index of the proceedings complete a most satisfactory book.

The QUARTERLY BOOK SURVEY of the Cardinal's Committee on Literature evidences its customary good-taste in its thirty-ninth series. Among those volumes deserving of special notice, in the judgment of the Committee are: WOOD-HOARD by Margaret Williams (cf. Spring Issue DOMINICANA, 1941, pp. 49-50), STS. CYRIL AND METHODIUS (reviewed in this issue) by Rev. Cyril Potocek, and MAN OF SPAIN by Joseph H. Fichter, S.J. (cf. Winter Issue DOMINICANA, 1940, p. 262).

HENRY W. LONGFELLOW AND MONTE CASSINO by Rev. Sabatino Iannetta (foreword by Paul C. Perrota, O.P., Ph.D., of Providence College) is an interesting inquiry into America's most beloved poet's associations with the great Abbey as a result of his minor poem, TERRA DI LAVORO. An interesting discussion of Boccaccio's visit to the monastery and Longfellow's friendship with the State of Rhode Island and its residents complete a charming little study.

The SICK CALL RITUAL has been reissued by The Macmillan Company, N. Y. A compact little volume it is, with the advantages of full ecclesiastical approval and a most attractive format. It will make a fine gift to the newly-ordained priest. (The Macmillan Company, N. Y. \$1.00.)

RELIGIOUS: Père Plus, S.J., has added another contribution to his rapidly growing list of worth-while endeavors to spread the Word, the good word that the state of grace is ours through Christ. DUST REMEMBER THAT THOU ART SPLENDOR grew out of a series of highly successful radio talks first given in Paris by Father Plus during February, 1940. This series has been ably translated by Sister Mary Bertille and Sister Mary St. Thomas, both Sisters of Notre Dame Convent in Cleveland, Ohio. (Frederick Pustet Co., Inc., N. Y. \$1.00.)

THE BOND OF PERFECTION is a series of devotional meditations based on St. Paul's magnificent hymn to the supreme excellence of charity and the many other scattered references to this most excellent of all virtues that can be found throughout his epistles. Sister Mary Agnes has caught the sublime charity that burned so ardently in the hearts of the great vessel of election. His intense humanity, so completely divinized by its contact with the wounds of the Crucified, is ably caught by

the author. The late Pius XI lamented the fact that charity has grown cold. This study shows that it is not so much charity whose fires have been banked but the fault lies with us the underlings. (Frederick Pustet Co., Inc., N. Y. \$1.50.)

THE ROSARY AND THE SOUL OF WOMAN by Donatus Haugg, translated by Sister Mary Alaysi Kiener, S.N.D., presents the great Dominican devotion of the Rosary as a school of prayer, a school of labor and of sacrifice. It is a Marian school and no one can deny that she is a most benign school-mistress. It has been a unique triumph of Christianity that the dignity of woman was restored. In this modern age of sex equality, these jewels of our Madonna shine more brightly than ever. Apt illustrations in keeping with the dignity of the theme are scattered throughout the book and add to its effectiveness. (Frederick Pustet Co., Inc., N. Y. \$1.25.)

OUR BLESSED LADY, a Series of Meditations on the Angelus, the Litany and the Mysteries of the Rosary, by Fr. Kilian J. Hennrich, O.M.Cap., presents the traditional type of devotional reading usually associated with Our Lady in simple effective way that will be a source of profit to all. The present volume confines itself to the joyous mysteries; the other ten will be the subject-matter of a forthcoming volume. The reflections on the Litany of Loretto are particularly provocative of fruitful meditation. (St. Anthony Guild Press, Paterson, N. J.)

THUNDER FROM THE LEFT by the Rev. John A. O'Brien, Ph.D., is the result of the author's prolonged study of Marxianism that began back in 1913. It presents in a vivid way the drastic effects of Communism in the world of ethics, religion and culture. The method of the book is free from the technicalities of the philosophy of Marx and emphasizes the havoc that Communism has caused. It is exceptionally well-documented for such a popular treatment. The facts that it presents are not "the bonsmots of drawing-room dialectics" (as the author so well describes this species of refutation) but are the results of personal contacts with those countries which have been ravished by this plague. These "ugly, vile and brutal facts" are a powerful incentive towards forming an objective judgment on the new order that this ideology promises to bring in its wake. Instead of fulfilling these promises, the bitter fact that thousands of Christians have been murdered stands as a refutation to the arm-chair intelligentsia who too often succumbed to any solution but the right one. The atrocities perpetrated against Spanish Catholics and against their priests and churches are graphically presented. One of the many advantages of the book is an appendix to each chapter which outlines material for study clubs. The statistics on the number of priests and seminarians murdered or missing are furnished in the concluding appendix. (Our Sunday Visitor Press, Huntington, Ind. Cloth-bound, \$1.50; paper, \$1.00.)

BACK TO CHRIST, by His Excellency, the Most Reverend John J. Swint, D.D., is a summary of the principal teachings contained in the present Holy Father's first encyclical *Summi Pontificatus*. The chief points are grouped under six headings, Christ the King, Christian Solidarity, The Enemies of Christ and Civilization, Church and State, Education and Our Mission in the World. His Excellency has included the entire encyclical with the paragraphs numbered as a supplement, thus facilitating reference to the entire text or its parts. The timeliness of such an able analysis as this in a world that has rejected the kingdom of truth, love and justice" is apparent. (Church Supplies Co., Wheeling, W. Va. \$0.75.)

PAMPHLETS: RETREAT NOTES by the Rev. Dr. L. Rumble, M.S.C., is a retreat preached by the famed convert preacher to the reverend clergy of the Marquette diocese. The theological virtues, sin, the priesthood, the virtues of religion and chastity are but a few of the topics of the conferences which, while originally intended for priests, are so clearly and simply expounded that all may derive benefit from them. (Radio Replies Press, St. Paul, Minn. \$1.00.)

FRANK YOUTH QUIZZES ON SEX is not a racy treatment of sex topics but an outspoken catechism covering such modern titles as necking, sex education, abortion, etc. Rumble and Carty present the traditional doctrine clearly and simply

but do not hesitate to call sins by their less attractive names. (Radio Replies Press, St. Paul, Minn. \$0.10.)

THE SEVEN WORDS OF MARY by Thomas Plassman, O.F.M., draws upon St. Bernadine of Siena's great sermons on Our Lady and places seven new jewels in her diadem. Her words to the angel, "How shall this be done because I know not man?" are the source for the first jewel, vocation. Her acceptance or second word affords the author the springboard for Mary's service. Friendship, Godliness Duty, Kindness and Obedience are drawn from the Visitation, Magnificat, the Finding in the Temple and the marriage at Cana. (St. Anthony's Guild Press, Paterson, N. J. \$0.10.) Also published by the Guild Press are Rev. John A. O'Brien's HAPPINESS, BHT WHERE? and Isidore O'Brien's THE PLAIN TRUTH at \$0.10 and \$0.05, respectively.

Two new apologetical pamphlets by Martin Scott, S.J., WHAT SAY YOU OF CHRIST AND MATTHEW, MARK, LUKE AND JOHN, WERE THEY FOOLED?—DID THEY LIE? are offered by the America Press at ten cents each, with a favorable discount on quantity purchasing. Quizzes have been prefixed in anticipation of study-club work.

MARRIAGE IN CHRIST, a parallel text of the Latin and English ritual of the beautiful nuptial Mass, is presented by the Liturgical Press in a very attractive pamphlet form suitable as souvenirs of that memorable day when Christian lovers become figures of Christ's union with His Church.

BOOKS RECEIVED: AGNES, SR. M. *The Bond of Perfection*. Frederick Pustet Co., N. Y. 153 pp. \$1.50.

BEACH, JOSEPH WARREN. *American Fiction 1920-1940*. The Macmillan Co., N. Y. 371 pp. with Index. \$2.00.

BROWN, HEYWOOD. *Selected Works*. Harcourt, Brace and Co., N.Y. 553 pp. with Index. \$3.50.

CABROL, RT. REV. FERNAND, O.S.B. *The Year's Liturgy, Volume II—the Sanctoral*. Benziger Bros., N. Y. \$3.50.

CALLAN AND MCHUGH, VERY REV. FRs., O.P. *A Parochial Course of Doctrinal Instructions*. Joseph Wagner Co., N. Y. In two volumes. \$7.00.

DUFFY, WILLIAM R., M.A. *Voice and Delivery*. Herder Book Co., St. Louis, Mo. 404 pp. with two Indexes—subject-matter and selections. \$2.50.

ENGLAND SPEAKS—A SYMPOSIUM. The Macmillan Co., N. Y. 222 pp. \$1.75.

GILSON, ETIENNE. *God and Philosophy*. Yale University Press, New Haven, Conn. 144 pp. with Index. \$2.00.

GREENAN, REV. JAMES E. *The Sick Call Ritual*. The Macmillan Co., N. Y. 281 pp. \$2.00.

GYWNN, STEPHEN. *Scattering Branches—Tributes to W'm. B. Yeats*. The Macmillan Co., N. Y. 229 pp. \$2.00.

HAUGG, DONATUS. *The Rosary and the Soul of Woman*. Translated by Sr. M. A. Kiener, S.N.D. Frederick Pustet Co., N. Y. 115 pp. \$1.25.

HOPKIN, CHARLES E. *Influence of Thomas Aquinas on the Growth of the Witchcraft Delusion*. University of Penn. Press, Phila., Pa. 184 pp. and Bib. \$2.00.

HURLEY, DORAN. *Says Mrs. Crowley, Says She*. Longmans, Green and Co., N. Y. 254 pp. \$2.00.

IANNETA, REV. SABATINO. *Longfellow and Montecassino*. Bruce Humphries, Boston, Mass.

JAMES OF VORAGINE. *Golden Legend. A New Translation and Adaptation* by GRANGER RYAN and HELMUT RIPPERGER. Longmans, Green and Co., N. Y. 346 pp. \$3.00.

KENNARD, JOSEPH SPENCER. *A Literary History of the Italian People*. The Macmillan Co., N. Y. 418 pp. \$5.00.

KEYES, MRS. FRANCES PARKINSON. *The Grace of Guadalupe*. Julian Messner Co., N. Y. 180 pp. with Index. \$2.00.

MCGARRY, REV. WILLIAM, S.J. *Unto the End*. America Press, N. Y. 328 pp. \$3.00.

MARITAIN, JACQUES. *France, My Country*. Longmans, Green and Co., N. Y. 116 pp. \$1.25.

MORTON, H. V. *Women of the Bible*. Dodd, Mead and Co., N. Y. 199 pp. \$2.00.

National Liturgical Week. Proceedings at the First Meeting in Chicago. Benedictine Liturgical Conference, Newark, N. J. 247 pp. with Index.

NIELAN, REV. JOSEPH M. *Earliest Christian Liturgy*. Translated by REV. PATRICK CUMMINS, O.S.B. Herder Book Co., St. Louis, Mo. 416 pp. with Index. \$2.00.

O'BRIEN, REV. JOHN A. *Thunder from the Left*. Our Sunday Visitor Press, Huntington, Ind. 314 pp. with Appendix. Cloth \$1.50. Paper \$1.00.

PALMER, ROBERT R. *Catholics and Unbelievers in Eighteenth Century France*. Princeton University Press, Princeton, N. J. 227 pp. with Index. \$4.00.

PLUS, RAOUL, S.J. *Dust Remember Thou art Splendor*. Translated by Sisters M. Bertille and M. St. Thomas, S.N.D. Frederick Pustet Co., N. Y., N. Y. 91 pp. \$1.00.

POTOCEK, REV. CYRIL. *Saints Cyril and Methodius, Apostles of the Slavs*. P. J. Kenedy and Sons, N. Y. 172 pp. \$2.00.

PRATT, JAMES BISSETT. *Can We Keep the Faith?* Yale University Press, New Haven, Conn. 216 pp. with Index. \$2.75.

WHELAN, DORAN. *Granite for God's House—A Life of Orestes Brownson*. Sheed and Ward Co., N. Y. 366 pp. \$3.75.

NOTICE: *The fact that a book has not been reviewed in this issue does not preclude its being reviewed in a later one.*



ST. JOSEPH'S PROVINCE

CLOISTER
SYMPATHY

The Fathers and Brothers of the Province of St. Joseph extend their sympathy to the Very Rev. H. J. McManus, O.P., and the Rev. J. F. McManus, O.P., on the death of their mother; to the Very Rev. V. F. O'Daniel, O.P., on the death of his brother.

SILVER
JUBILEE

The following Fathers of the Province are observing the silver jubilee of their ordination to the priesthood: the Revs. H. H. Welsh, O.P., J. R. Caien, O.P., F. A. Howley, O. P., E. J. O'Toole, O.P., T. H. Treacy, O.P., and F. D. Newman, O.P.

CENTENARY

On May 11 and 12, St. Peter's Church, Memphis, celebrated its centenary. On Sunday, May 11, a solemn pontifical Mass was celebrated, the Most Rev. William L. Adrian, D.D., Bishop of Nashville, pontificating. Those assisting were: Rev. Thomas F. Nenon, deacon; Rev. M. L. Kearney, subdeacon; Rt. Rev. Louis J. Kemphues, arch-priest; Very Rev. R. L. Rumaggi, O.P., and Rev. L. M. Shea, O.P., deacons of honor to His Excellency. The preacher was the Very Rev. Walter Farrell, O.P.

In the afternoon, solemn Benediction was given by the Franciscan Fathers of St. Mary's Church, Memphis.

On Monday, May 12, the Centenary Pontifical Requiem was celebrated in the presence of Bishop Adrian, the Most Rev. E. J. McGuinness, D.D., Bishop of Raleigh, pontificating. Those assisting at the Mass were: Rev. Joseph W. Cunningham, deacon; Rev. Louis J. Janesko, subdeacon; Rev. Anthony G. Kraff, C.P.P.S., arch-priest; the Very Rev. Leo A. Arnoult, O.P., and Rev. Robert H. Grant, O.P., deacons of honor to His Excellency, Bishop McGuinness; Rev. John Schnell, O.F.M., and Francis J. Tighe, S.S.J., chaplains to His Excellency, Bishop Adrian. The preacher was the Very Rev. William R. Lawler, O.P.

VISITOR

On May 9, the Very Rev. Silvestre Sancho, O.P., Rector of the Pontifical University of St. Thomas, Manila, visited the Students in the House of Studies, Washington, D. C., and gave a very interesting talk on conditions in the Orient and in Spain. Most interesting of all was his account of his discovery of the body of Father Paredes, the martyred Dominican of Spain, former Master General of the Order.

GOLDEN
JUBILEE

On June 16, at the College of the Immaculate Conception in Washington, D. C., the Very Rev. V. F. O'Daniel, O.P., celebrated the golden jubilee of his ordination to the priesthood. The jubilee Mass sung by the Very Rev. E. G. Fitzgerald, O.P., assisted by the Very Rev. J. W. Owens, O.P., and the Rev. J. C. Osbourn, O.P.

SUBDEACONATE

The following Brothers received subdeaconate on June 7 at the National Shrine of the Immaculate Conception in Washington: Brothers Justin Dillon, Peter Craig, Anthony Ballard, Joseph Ryan, John Way, Maurice Robillard, William Duprey, Regis Barron, Francis Kelly, Lawrence Hart, Richard Dolan, and Nicholas Halligan.

PRIESTHOOD On Sunday, May 25, in the chapel of the House of Studies in Washington, Brother Chrysostom Curran was ordained to the priesthood by the Most Rev. Michael J. Keyes, S.M., D.D.

On Thursday, June 5, in St. Dominic's Church, Washington, the following Brothers were ordained to the priesthood by the Most Rev. Michael J. Curley, D.D.: Augustine Gately, Bertrand Soeldner, Albert Rossetti, Raymond Maloney, Louis McQuillan, Jordan Reicher, Edward Dominic Garry, Valerian Lucier, Timothy Quinlan, Pius Sullivan, and Hyacinth Conway.

DIAMOND JUBILEE The parish of St. Louis Bertrand, Louisville, Kentucky, celebrated its diamond jubilee May 18-20. On Sunday, May 18, there was a Solemn High Pontifical Mass, the Most Rev. John J. Floerch, D.D., Archbishop of Louisville, pontificating. Those who assisted his Excellency were: Rev. Harold Luckett, pastor of St. George's Church, deacon; Rev. W. P. O'Hare, subdeacon; Revs. Joyce Halihan, C.P., and Diomede Pohlkamp, O.F.M., deacons of honor to the Archbishop; Rt. Rev. Msgr. Daniel A. Driscoll, Master of Ceremonies, and Rev. Anthony Gerst, assistant Master of Ceremonies. The Preacher was the Rev. James P. McGee, Pastor of St. Philip Neri Church, Louisville.

At 3:30 P. M. on the same day there was a regional Convention of the Third Order of St. Dominic, presided over by the Very Rev. T. S. McDermott, O.P., Provincial of the Province of St. Joseph. An address of welcome was given by the Rev. R. E. Vahey, O.P., National Director of the Third Order; the Preacher was the Rev. J. J. McLarney, O.P., President of Aquinas College High School, Columbus, Ohio. Solemn Compline was sung by the Novices from St. Rose Priory, Springfield. Solemn Benediction of the Most Blessed Sacrament was celebrated by the Very Rev. Peter O'Brien, O.P., Provincial of the Province of St. Albert.

On Monday, May 19, there was a Solemn High Mass of Thanksgiving celebrated by the Very Rev. William R. Lawler, O.P. Father Lawler was assisted by the Rev. Damian Grady, O.P., Pastor of St. Mary's, Johnson City, Tenn., and the Rev. F. N. Wendell, O.P., Editor of THE TORCH. The Preacher was the Rev. F. J. Baeszler, O.P., Pastor of St. Patrick's Church, Columbus, Ohio.

On Tuesday, May 20, there was a Solemn High Memorial Mass celebrated by the Rev. Francis P. Gorman, O.P., of the Church of St. Peter's, Memphis. Father Gorman was assisted by the Revs. G. B. Connaughton, O.P., and D. T. Chang, O.P. The Preacher was the Rev. William D. Sullivan, O.P., Director of the Central Mission Band.

CHAPLAINS The following Fathers have volunteered as chaplains with the U. S. Army and have been called to active duty: Fr. T. M. Smith, O.P., assigned to Camp Eustace, Virginia; Fr. J. A. Fleming, O.P., on duty at Fort Monmouth, New Jersey; Fr. J. A. Sullivan, O.P., on duty at Camp Thomas, Kentucky.

ST. ALBERT'S PROVINCE

FORWARD On March 7, the House of Studies was raised to dignity of a *Studium Generale* with the Very Rev. H. W. Kane, O.P., as Regent of Studies and the Rev. T. M. Sparks, O.P., as the Bachelor of Studies.

SILVER JUBILEE The Rev. F. A. Fox, O.P., of the Province of St. Albert, is observing the silver jubilee of his ordination to the priesthood.

TONSURES On May 10 and 11, the following received the First Tonsure and the first two Minor Orders from Bishop O'Brien: Brothers Raul Diaz, Jerome McMullen, Vincent Whalen, James McHatton, Fabian Larcher, and Edward Conley.

SUBDEACONATE On May 11, the following received the Subdeaconate at the House of Studies: Brothers Gerald Masterson, Victor Nadeau, Dominic Brady, Michael Dempsey, Eugene Klueg, George Forquer, Leonard Curtiss, Joachim Hagan, Stephen Redmond, Bede Van Buren and Charles Hayes.

PRIESTHOOD On June 7, in the Chapel of St. Thomas Aquinas Priory, the Most Rev. Samuel A. Stritch, D.D., Archbishop of Chicago, elevated the following to the priesthood: Thomas Aquinas Dymek, Bernard Malvey, Matthias Robinson, Matthew Cuddy, Philip Pendis, Norbert Morgenthaler, David Burke, Leo Kelly, Damian Smith and Clement Johnson.

VISITORS The Rev. Father Silvestre Sancho, O.P., Rector Magnificus of St. Thomas University in Manila, and Father Prieto, O.P., were our guests recently. Father Sancho delivered a very interesting lecture on the conditions in the Orient and on the Continent, especially those in Spain.

In April we had with us the Rev. Alfred M. Barret, S.J., who lectured on "Poetics and the Art of Reading Poetry."

In March the Archduke Otto of Hungary and Austria, and his companion, Count Henry, visited us and gave us an informal lecture on the conditions in Europe.

LITURGICAL CHOIR On Good Friday the Liturgical Choir from the House of Studies broadcast over station WEDC from St. Pius' Church, Chicago.

LECTURE ON WAR On March 20 Father J. L. Callahan, O.P., of the House of Studies, delivered, at the Messmer High School in Milwaukee, a lecture on "The Thomistic Concept of War." This lecture was given under the auspices of the Rosary College Alumnae Association.

SUBDEACONATE The following Brothers of the Province of St. Albert received subdeaconate at the Shrine of the Immaculate Conception in Washington, D. C.: Brothers Martin Scannel, Thaddeus Lawton, and Thomas McNicholas. The event took place on June 7.

SISTERS' CHRONICLE

Dominican Convent, Mission San Jose, California

On March 24, Mother M. Amanda passed to her eternal reward. Mother Amanda, together with our Foundress, Mother Pia, and her companion Mother Selesia, came West to establish the foundation of our Congregation in 1876. May her soul rest in peace.

On April 5, the Philosophy class under the direction of Rev. J. M. Agius, O.P., gave a symposium on "Happiness According to Thomistic Principles."

Sister M. Louise and Sister M. Redempta represented our Congregation at the meeting of the National Catholic Educational Association which was held at New Orleans, April 16-18.

Sister M. Dolorosa and Sister M. Alberta attended the meeting of the Mothers General of the Dominican Congregations in the United States, held at Caldwell, New Jersey.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Mother Mary Joseph, O.P., the present and first Prioress General, returned to the Motherhouse on April 24 after an official visitation of the Maryknoll convents in the Orient. During her visitation the Mother General visited China, Japan, Philippines and Hawaiian Islands.

At the first General Assembly of the newly-organized Catholic Education Association of the Philippine Islands, Sister Mary Caritas McCabe of Worcester, Mass., was elected Vice-President and is now serving on the Board of Governors arranging for the association's first convention to be held in Manila during the month of May.

Sister Mary Colman of Wilkesbarre, Pa., and Sister Miriam Thomas Thornton of Waterloo, Iowa, both members of the Faculty of Maryknoll Normal College, Manila, P. I., received the degree of Master of Arts from the University of Santo Tomas, Manila.

Sister Virginia Therese Johnson of Brooklyn, N. Y., a member of the Faculty of Maryknoll High School, Honolulu, has written a history of Hawaii, which is to be used in the five schools taught by Maryknoll Sisters in Hawaii.

The Dominican Sisters of the Sick Poor, New York, N. Y.

On March 9, Sister Clara Marie, pronounced her first vows. Sister Maureen and Sister Mary Mercedes made their final Profession and two Sisters renewed their vows. The Very Reverend Monsignor Michael A. Reilly presided at the ceremony.

Saint Catharine Junior College, St. Catharine, Ky.

Sister Theresa Webb departed this life on Jan. 25, the fifty-sixth year of her religious profession.

At the beginning of the second semester a three-day retreat for the students of the Junior College and the Academy was conducted by Rev. W. D. Sullivan, O.P.

The sisters in Washington, D. C., have moved to the new house of studies recently built at 1215 Otis Street, N.E. The new building, modern in every way, will afford increased facilities for study at the Catholic University not only to the sisters of St. Catharine, but to other sisters from communities which do not have residence in Washington.

Forty hours' Devotion conducted by Rev. J. C. Coudeyre, O.P., was held at St. Catharine beginning Sunday, May 11.

At the Commencement Exercises which will take place on Tuesday, June 10, diplomas will be awarded twenty-seven graduates of the Junior College and fifteen of the Academy. Rev. R. G. Ferris, O.P., will be the Commencement speaker.

Plans are being made for a six-weeks' summer school at St. Catharine, beginning June 20.

The annual May fete, traditionally presented on the campus, will be held on Sunday, May 18.

Congregation of the Holy Cross, Brooklyn, N. Y.

Rev. F. N. Wendell, O.P., Associate Editor of THE TORCH, conducted the Easter Retreat at Queen of the Rosary Academy.

The Novitiate was honored by a visit from Rev. W. D. Sullivan, O.P., and Rev. P. P. Walsh, O.P., of St. Louis Bertrand Priory, Louisville, Ky.

Last month twenty-five sisters celebrated their twenty-fifth anniversary in God's service, and three golden Jubilarians are being honored this month.

The Community was represented at the Conference of the Superiors of the Dominican Sisterhoods held at Caldwell, N. J. After the Conference we had as our guests Rev. Mother M. Aloysius, Prioress General, and Sister Gabriel, Novice Mistress, of Great Bend, Kansas.

The recent guest speakers at the monthly meetings of the Blessed Francis Capillas Mission Unit established in the Novitiate House, were Rev. William Farrell, Chaplain of the Seamen in Brooklyn, Rev. Patrick Toomey, M.M., recently of China, and Miss Irene Komora of the New Institute of Social Order founded by Rev. John S. Delaney, S.J.

The Community mourns the loss of Sisters Anacleta, James Marie, Meinrada and William Joseph. May God grant them eternal rest.

Sacred Heart Convent, Houston, Texas

The feast of the Annunciation was the occasion of a threefold ceremony, the Silver Jubilee celebration of thirteen Sisters, the profession of five novices and the reception to the habit of six postulants.

At six o'clock, a High Mass was offered by Rev. J. W. Conway, O.P., for the following Jubilarians: Sisters Miriam McMillan, Ursula Murphy, Adeline Tierney, Juliana Gully, Brendan Thompson, Agatha O'Keefe, Edmund Kelley, Anthony O'Donoghue, Grace Hughes, Stephena Zagst, Raymond McGettrick, Therese O'Regan, and Anselm Cominsky.

At eight-thirty, the Most Rev. C. E. Byrne, D.D., LL.D., celebrated Mass after which Profession and Reception took place. The sisters who made their first Profession were: Sisters Chrysostom Miller, Thomas Aquinas Coburn, Justin Farineela, Thomasine Evans, and Edwardo Daly. The postulants who received the habit were: Sisters Consuella, Marjorie Rogers; Rose Mary, Dolores Perusina; Marietta, Barbara Fletcher; Mary Daniel, Elizabeth Greger; Mary Raphael, Mary Rose Bordages; Mary Joseph, Margaret Roach.

On March 26, the Rev. J. P. McCarthy celebrated High Mass in the Convent Chapel for his aunt, Sister Mary Grace and the other twelve Jubilarians.

The Mother Prioress General, Mother M. Angela and the Assistant, Sister Mary Agnes, attended the Conference and Retreat of the Mothers General of the Dominican Communities held at Caldwell College, Caldwell, New Jersey.

Sisters M. Perpetua, O.P., M. Carmel, O.P., Loyola, O.P., attended the Convention of the National Catholic Educational Association held at New Orleans April 15 to 19.

A Dominican pupil of Sacred Heart Academy, Galveston, Ann Marie Hubbell, won the State prize of the Essay Contest sponsored by the Catholic Daughters of America.

St. Catherine Convent, Fall River, Mass.

The following celebrated their silver jubilee: Sisters M. Dominica, M. Vilana, M. Frances, M. Antoine, M. Emilie.

Sister Gertrude and Sister Flore-Aimee pronounced their first vows; Sister M. Aline and Sister Raymond-Beatrice, their final vows.

Very Reverend Mother M. Joseph, Prioress General, accompanied by Rev. Mother M. Madeleine, Vicarress General, attended the 5th Conference of the Mothers General of the Dominican Sisters of the United States at Caldwell College, Caldwell, N. J.

St. Mary of the Springs, Columbus, Ohio

On Easter Monday, His Excellency, Most Reverend James J. Hartley, presided at the Solemn Mass commemorating the Golden Jubilee of Sisters Mary Andrew, Angelica and Anselma. The Bishop imparted to the Jubilarians and to the entire Community the Apostolic Blessing received from Pope Pius XII.

Sisters Aloyse and Maryanna attended the National Catholic Educational Association recently held in New Orleans. The latter, at the request of Rev. William R. Kelly of New York City, lead in the discussion of the paper of Dr. Donald Connors of Fordham University.

Mother Stephanie and Sister Aquin attended the Conference of the Dominican Mothers General held at Caldwell.

Sister Antoninus Roche died March 12, in the sixty-seventh year of her religious profession. Sister Mary Gilbert Gaffney died March 19 in the fifth year of profession. R.I.P.

Dominican Sisters of the Perpetual Rosary, Camden, New Jersey

On Sunday, April 27, the semi-annual Retreat for the Tertiaries was con-

ducted by the Rev. J. S. Moran, O.P. The Rev. A. C. Tierney, O.P., of Holy Name Church, Philadelphia, gave the Conferences. About one hundred members made the Day's Retreat. Eight new members were received and seven members made profession in the Third Order.

The Annual Public Novena in honor of Our Lady of the Rosary of Pompei, was conducted May 3 to 11, by the Rev. J. S. Moran, O.P.

On May 4, the Ceremony of the Crowning of the statue of the Blessed Virgin took place in Rosary Glen. The statue was enshrined in a new Grotto, which has since been the center of fervent devotion for many clients of Our Lady of the Rosary. An inspiring sermon on "Mary, Our Mother" was delivered by the Rev. D. E. Casey, O.P., of St. Antoninus' Church, Newark. Benediction of the Most Blessed Sacrament took place in Rosary Glen.

Congregation of St. Mary's, New Orleans, La.

The annual retreat sponsored by the Alumnae was conducted by Rev. R. E. Kavanah, O.P.

A meeting of the Inter-Racial College Conference convened in the college auditorium. Representatives from various southern colleges and church groups participated.

The spring session of the Southern Conference of the American Philosophical Association was held in the college auditorium. The Rt. Rev. Columban Thius, O.S.B., presided. "Academic Freedom" was the subject of the paper read by Rev. Dr. Andrew Smith, S.J.

Under the auspices of the Alumnae, Rev. T. A. Townsend, O.P., conducted an open forum. The question discussed was: Does the Catholic Church approve of totalitarianism?

"Winston Churchill" by Rene Kraus was the book reviewed by Rev. R. E. Kavanah, O.P., for the literary group of the Alumnae.

Sixty-eight sisters from various Dominican congregations in the United States were the guests of the convent during the recent convention of the National Catholic Educational Association. Rev. L. C. Gainor, O.P., took advantage of the gathering to speak on the Dominican spirit.

On June 15, four sisters will pronounce their final vows, five will make first profession, and six postulants will receive the habit in the novitiate chapel at Rosaryville. Rev. T. F. Conlon, O.P., is to be the retreat master for the occasion.

Immaculate Conception Convent, Great Bend, Kansas

On March 20-23, the Very Rev. R. P. O'Brien, O.P., Provincial of St. Albert's Province, honored the Community with a visit.

Sister M. Immaculata, O.P., and Sister M. Marcella, O.P., attended the Teacher-Training Conference held at the Kansan Hotel at Topeka, April 4. The meeting was called by the State Department of Education for the purpose of promoting a closer cooperation between teacher-training institutions and the State Department of Education.

Mother M. Aloysia, O.P., and Sister M. Gabriel, O.P., attended the Dominican Sisters Conference, held at Caldwell, N. J.

Delegates from the Community were present at the Diocesan Advisory Board Meeting of Sisters held at Wichita, April 26. Topics relative to recent school legislation, teachers' certifications, and library regulations were discussed.

The Community was well represented at the Second Regional Catechetical Congress of the Province of St. Louis held at Wichita from April 29-30.

Sister M. Maurice, O.P., librarian at St. Rose Hospital, acted as Vice-Chairman at the annual spring meeting of the Wichita Diocesan Unit of the Catholic Library Association held in Wichita, May 10. Sister M. Marcella, O.P., led a discussion on "Children's Literature for Crippled Children in Hospitals."

His Excellency, the Most Rev. Christian H. Winkelmann, S.T.D., presented

the diplomas to the thirteen graduates of St. Rose Nursing School at the graduation exercises held at St. Rose Church on May 19.

Mt. St. Dominic, Caldwell, N. J.

From April 17 to 20 the Conference of the Dominican Mothers General was held at Caldwell College, Mt. St. Dominic, Caldwell, N. J. The retreat was conducted by the Very Rev. F. G. Horn, O.P., S.T.M., Chaplain, St. Agnes' Convent, Sparkill, N. Y.

The opening Solemn High Mass was celebrated by the Very Rev. F. G. Horn, O.P., assisted by Rev. A. A. Bujnak, O.P., deacon, and Rev. D. E. Casey, O.P., subdeacon. His Excellency, the Most Rev. Thomas Joseph Walsh, J.C.D., S.T.D., Archbishop of Newark, presided and delivered the address of welcome to the members of the Conference.

The officers: Rev. Mother M. Stephanie, O.P., president; Rev. Mother Mary de Lourdes, O.P., vice-president, and Rev. Mother Mary Joseph, O.P., secretary and treasurer, were succeeded by Rev. Mother M. Gerald, O.P., Rev. Mother Mary de Lourdes, O.P., and Rev. Mother M. Romana, O.P.

In 1943, the Conference will be held at Mt. St. Mary's Convent, Newburgh, N. Y.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

Sister Mary Martin of Jesus pronounced her perpetual vows, and Sister Mary Vincent of the Blessed Trinity her temporary vows, at a profession ceremony on April 24. The Rev. W. F. Cassidy, O.P., was delegated to preside at the ceremony. The sermon was preached by the Rev. Silvio De Luca, C.P.

The May Crowning took place in the chapel on Sunday, May 4. The Rev. E. U. Nagle, O.P., conducted the devotion and preached the sermon on this occasion.

The annual spring novena in honor of Blessed Martin was held from May 26 to June 3.

Congregation of the Most Holy Rosary, Adrian, Mich.

The Siena Heights Dramatic Guild staged three performances of their fifth annual passion play, "The Lord of Death," by Marguerite Allotte de Fuye, the first at Eastern High School Auditorium, Lansing, Michigan, on the afternoon of Sunday, March 30, and the others in the College auditorium on April 5 and 6.

On March 31 the school band of St. Philip Neri Parish, Chicago, presented a program in Walsh Hall.

The Rev. Francis Van Antwerp of St. Ambrose Parish, Detroit, celebrated a high Mass in Holy Rosary Chapel on April 23. Music was furnished by the St. Ambrose boys' choir.

Siena Heights College and St. Joseph Academy will hold joint Commencement exercises on Tuesday, June 10. His Excellency, the Most Rev. Edward Mooney, D.D., Archbishop of Detroit, will confer the degrees and diplomas, and the Very Rev. J. J. McLarney, O.P., will give the address to the graduates.

Sister M. Laurine, O.P., of Siena Heights College, Adrian, Michigan, and Sister Regina Marie, O.P., Barry College, Miami, Florida, will attend the Seminar sponsored by the *Sign Magazine* at the University of San Marco, Lima, Peru, this summer.

Reverend Mother Mary Gerald, O.P., was chosen as a member of the National Panel to determine the winners of "The Sign Las Americas Medals"; one will be awarded to the citizen of Latin America who makes the richest contribution to spiritual Pan-Americanism; the other to the North American who excels in like fashion.

Sisters of Saint Dominic, Racine, Wisc.

Death has claimed two of our beloved Sisters this spring. Sister Mary Malania Schlosser, O.P., died March 4 in the twenty-third year of her religious profession. Sister Mary Monica Strobl passed into eternity on April 2 R.I.P.

Eight Sisters from the Motherhouse attended the Thomistic Course of Lectures at Racine for this scholastic year. They were given by the Rev. V. R. Hughes, O.P., of River Forest, Illinois.

A play, *THE POET OF THE BLESSED SACRAMENT*, written by Sister M. Birgitta, O.P., for the occasion was presented as part of the program for Reverend Mother Mary Romana's feast day. Postulants, aspirants, and college girls composed the cast.

Albertus Magnus College, New Haven, Conn.

An Academic Mass, sung by the Rev. F. G. Level, O.P., chaplain of the college, opened the celebration of the feast of St. Thomas. In the afternoon, the Rev. G. A. Hinnebusch, O.P., addressed the student body on the subject of "Struggles of Thomism in the Present Day."

The crowning of the statue of Our Lady and the traditional May Day festivities took place on May 18. The sermon before Benediction was delivered by the Rev. E. M. Hanley, O.P., of the Dominican House of Studies, Washington, D. C.

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